

N^o I. OF THE
HERCULEAN LABOUR:
OR, THE
AUGÆAN STABLE

Cleansed of its Heaps of Historical, Philological and Geographical Trumpery.

Being serious and facetious Remarks, by Mr. OZELL, on some thousands of Capital and Comical Mistakes, Oversights, Negligences, Ignorances, Omissions, Misconstructions, Mis-nomers and other Defects in the Folio Translation of the *Roman History* by the Rev. Mr. BUNDY.

A witty Foreigner, upon reading an untrue Translation of *Cæsar's* Commentaries, said, "It was a Wicked Translation, for the Translator had not render'd unto *Cæsar* the things which were *Cæsar's*."

With equal Truth, tho' less Wit, may it be said, the Translator of the *Roman History* has not paid the Reverend Authors their DUES; which in one of the same Cloth is the more unpardonable.

At the end is subjoyn'd the first Canto of *Voltaire's* HENRIADE, turn'd into *English Verse* by Mr. Ozell, as a Specimen of the whole.

To be continu'd, if encourag'd: The whole Price 2s.

The Money to be return'd, by Mr. Ozell, to any Gentleman who after reading it, shall come (or send a Letter to him in *Arundel-Street* in the *Strand*) and declare upon Honour, he does not think the Book worth the Money.

N. B. Mr. Ozell all along quotes the Original *French*, as also the *Latin*, that the Reader may himself judge between Mr. B's and the said Mr. O's Performances; one of which must be wrong with a witness, and ought to be kick'd out of the Commonwealth of Learning; for they're as opposite as Light and Darkness.

L O N D O N,

Printed: And Sold by J. Roberts in *Warwick-Lane*. 1729.

To the Right Honourable and Honourable the encouraging Subscribers and the non-subscribing Encouragers of the two Translations of the *Roman History* now carrying on; the one by the Reverend Mr. *Bundy*, and the other by Mr. *Ozell*.

THE motives which engaged me to undertake this HERCULEAN LABOUR (which Mr. B. will find to his confusion to be no mountain in Labour) will be seen in the beginning of the Pamphlet it self; and I hope will be thought as laudable as I'm sure the performance is useful. Useful, did I say? rather absolutely necessary to Mr. Bundy's Subscribers, and of no little use to those who have been pleas'd to possess themselves of my Translation; on account of several important Additions to, and Corrections of, the Original; by the help of other Authors of equal rank with the Jesuits (in point of Learning) and who treat, like them, of Roman Affairs.

If my Remarks on Mr. Bundy's Book shou'd chance to check the Sale of it, he may thank himself. He or his Bookseller was the Aggressor, not only by publickly advertising against my Translation before they saw it; but by abusing me in their Proposals for a Subscription; as if I was utterly incapable of such an Undertaking; and also by interfering with my Translation, which was begun and advanced beyond the Tenth Book; and approv'd of by the Learned and Unlearned World; before Mr. B. had wrote a line of his. Add to this, their tampering (tho' to no purpose) with a learned Foreigner now at Oxford, to write against my Translation, at all adventures: per Fas Nefasque.

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Having premised thus much concerning the Book it self, I shou'd be untrue to my own Interest, if I did not add a word or two concerning the business of the Preface: the Intention of which is three-fold.

First, To advertise the Subscribers to Mr. BUNDY's Translation of CATROU and ROUILLÉ's Roman HISTORY, that (without a Quibble) it is HIS STORY, not their HISTORY.

Secondly, To acquaint the Purchasers of my translation, that [had not the Booksellers fall'n out among themselves about Paper and Print, &c.] They had long ago been possess'd of the Whole of a History which they so readily bought part of in the first sixteen numbers already publish'd by me.

Thirdly and Lastly, To request not only my Well-wishers and Encouragers, but also Mr. B's Subscribers in case they think I've done them any service in the following Remarks, to inform themselves (if they don't know it already) concerning the merit of another History writ in French: I mean Archbishop Perefixe's Life of Henry IV of France, which I have been preparing for the Press, while the Booksellers have been deliberating whether to go on with my Roman History or drop it.

In the opinion of all men of Learning, Bishop Perefixe was the most ingenious, judicious, impartial, and most moderate Roman-Catholick Historian that ever wrote. Mr. Bayle calls his History of Henry IV. a Master-piece; and says, that it is by far the most excellent, and bears away the bell from all the Histories, Elogiums, Panegyricks, Funeral-Orations, and large Poems, &c. (above five hundred in all) which were publish'd on that Great Monarch; who, to the Wit of Apollo, join'd the Courage of Mars, and was as true a Potary to Venus; for which the good Bishop does not spare him, any more than does Monsieur Voltaire in his Epick Poem on the same subject (if a King can be called a Subject; pardon the pun, for Mr. Estcourt's sake). This Poem too I have likewise translated, and given a Specimen of it. I don't hear that any body else is doing it. As for Perefixe's History, it was translated in King Charles II's time, and dedicated to him by one who subscribes himself J. D. Sure it cou'd not be Mr. Dryden. Cou'd that great man be
so

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so ignorant in the French tongue as to take berceau (a cradle). to signifie a town so call'd? For thus, in the very Preface, he translates these words of Perefixe's, speaking of two of Henry IV's elder Brothers, ils moururent tous deux au berceau, they both dy'd at B E R C E A U; instead of they both dy'd in the C R A D I E. Again, in the same prefatory Discourse, where the Bishop compliments Lewis XIV on his taking the reins of government into his own hands, presiding in his Councils, and giving weight to all Resolutions, &c. this Translator says, giving FEET to all Resolutions, so he translates donner le poids aux Resolutions, &c. He took poids (pondus) to be pieds (pedes). How must that witty Monarch (Charles II.) laugh at such a translation? I cannot therefore think it was done by Mr. Dryden, tho' I have often heard it was. And yet upon second Thoughts it is not altogether improbable, he being indeed a Great Genius, but not so good a Translator; as I have shewn in the Preface of my translation of Homer, particularly in that Speech of Andromache to Hector, (Lib. 6.) where she tells how her Father and seven Brothers had been kill'd by Achilles, and that her Mother, after she had lived in Captivity, was restor'd to her Father's Kingdom, and dy'd a sudden death in his Palace; for that is Homer's meaning, when he says,

Πατρὸς δ' ἐν μεγάροισι βάλε' Ἀρτεμις ἰοχέαιρα.
Diana shot her in her Father's Palace.

The sudden Deaths of Women being attributed to Diana, and those of Men to Apollo; but as Mr. Dryden has turn'd it, one wou'd think she was kill'd in Hunting:

————— but soon *Diana's* Dart
 In an unhappy Chace transfix'd her Heart.

*I know not whether this Mistake was ever taken notice of before my translation of Homer, which was prior to Mr. Pope's, and for justness of translation, superior to his, if the late Mr. Toland and Gildon were any Judges. But to return to the French Prelate's History of Henry IV. The Original
 sells*

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sells for Fifteen Shillings. I propose my translation of it at a Guinea. It will be printed (in Quarto) with Cuts, as handsomely and correctly as it shall be carefully translated. The Poem will be in octavo, the price in Trade ten Shillings. To encourage Subscribers to encourage Me, such as shall make prompt payment of half a Guinea down, towards paper and print of the History, shall have (ex abundanti) over and above, a complete translation of the Poem; the Original whereof went at three Guineas, about two years ago, and at that price above eight hundred Copies were subscribed for here in England. The Reader will now have it in English at a good deal less than a sixth part of that Sum: As for the character Voltaire's Poem bears in the world, it has made too great a noise to need any thing to be said of it here, any more than that the Author had leave to dedicate the Original to our most Gracious Queen, and tells her Majesty; She will find in it bold impartial Truths, Morality unstain'd with Superstition, a Spirit of Liberty equally abhorrent of Rebellion, and of Tyranny; the Rights of Kings always asserted, and those of Mankind never laid aside.

Such as shall please to honour me with a Subscription, are desired to leave or send word to my Lodgings in Arundel-Street in the Strand, when and where I may wait on them; to take not only their Money, but their Names, in order to prefix them, if they desire it, to the English Version of the above-mention'd Bishop's History of Henry IV.

I have nothing more whereby to recommend my self; either to Mr. B's Subscribers or my own Encouragers, than that the former will find in Mr. Bundy's Third Vol. p. 384. a curious Print of the Augural Temple, or rather Contemplation, representing the manner of the Augurs dividing the Heavens, in order to make their observations on the flight of birds, thunder and lightning, sitting of the Wind, &c. This Scheme is of the Nature of a Map, and must, like a Map, be placed lengthways before the Reader: so that (like as in all Maps) the Top is the North, the bottom the South. But some will wonder why, in this Scheme, the East is mark'd S, I, N, I, S, T, R, A, which signifies the Left-hand: It means the Gods left-hand, not Ours. For as I learn from Plutarch's Ποσειδά, and Varro de Ling Lat. [but omitted by the Fathers and Mr:

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Mr. B.] The Ancients had a Notion that the Seat of the Gods was in the North, opposite to us on Earth; consequently their Left-hand must be to the East; so that when either the Birds flew easterly, or it happen'd to thunder or lighten in that quarter (*intonuit lævum*, it thunder'd on the left, as *Virgil* says) it was a good sign; if on the West, (*i. e.* right-handed with the Gods) it was a bad sign: Because the East (where the Sun rises) denoted a Rising or Advancing; but the West (where it sets) denoted a Decaying or Sinking in Affairs. This Augural Temple is a Circle, from the Circumference whereof sixteen Lines (not parallel ones, as Dr. Sacheverel calls 'em) meet in the Center. Those on the East are mark'd S, I, N, I, S, T, R, A; those on the West, D, E, X, T, E, R, A, E. Which Mr. B. might have translated since it will hit in English, supposing H to be no letter, L, E, F, T; H, A, N, D. R, I, G, 'T; H, A, N, D. Mr. B's Subscribers will now understand the meaning of that Cut.

As for those who are possess'd of so much of the Roman History as hath been published by me; I assure them if the two Booksellers concern'd will take in Partners that will push it, I will go on, full as fast as Mr. B. has done, and a thousand times more correct. For I always thought, They that cheat the Publick, cheat every body: Tho' the common saying is otherwise, viz. They that cheat the Publick, cheat no body.

To conclude, since Mr. B. values his Translation, not a little, for Reducing the Roman Money to the English, My Intention is, at the end of the whole work, to subjoin as exact a calculation of all these pecuniary matters as I can procure from what further lights may occur to me by that time. For not to mention Mr. B's frequent disagreeing with himself in that matter, viz. in p. 583, &c. and in p. 103. n. 52. where he says, 10000 Asses is 6700 French Livres, and elsewhere 6750. Even the great man whose Calculations he goes upon has been contradicted by as great men: for Instance, p. 12. n. 56. Concerning the Fine the People condemn'd Camillus in, viz. 15000 As (so I call 'em, and so do the Authors; tho' Mr. B. calls them Asses, which tho' it is the Latin plural of As, and may look well enough in Latin, yet it has a very
asinine

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asinine appearance in English). These 15000 As, which Dr. Arbuthnot makes to be about 48l. 8s. 9d. Sterling, do not come to near that Money according to the learned Abbé Vertot, who in his Roman Revolutions, speaking of this Fine on Camillus, says, These 15000 As may amount to about 150 French Crowns. So here we have great man against great man: Vertot against Arbuthnot; Wherefore, Dear Reader,

Accipe utrum horum Mavis,
From him who very much your Slave is,

J. OZELL.

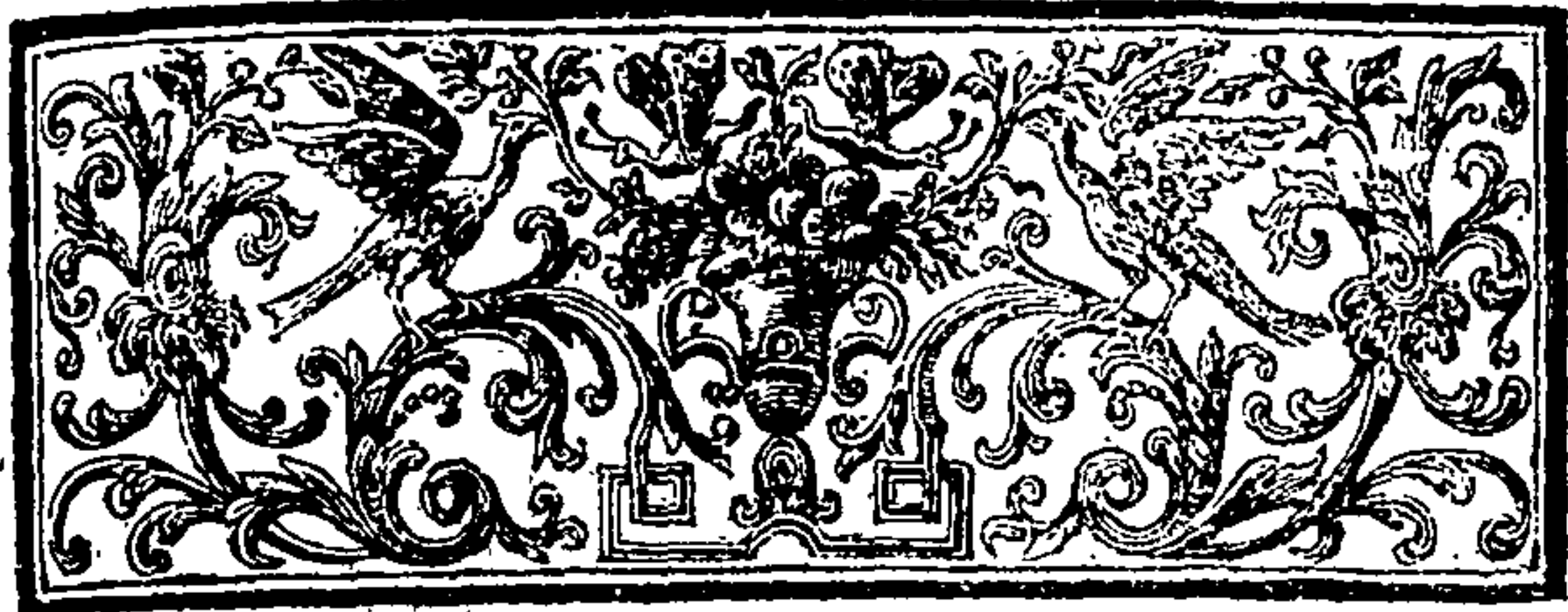
E R R A T A.

PAge 13. l. 28, and 29. *Crustumia*, r. *Crustumerium*. *ibid.* dele *est*. p. 16. l. 14. *approaching*, r. *approaching*. p. 24. l. 26. *Descendunt*, &c. r. *Ascendunt*, &c. p. 28. last line but one, *Ornithromantia*, r. *Ornithomantia*. p. 33. l. 6. *Trequier*, r. *Tregnier*. p. 36. l. 13. r. *anno 365*. p. 41. l. 1. *Petronins*, r. *Petronius*. p. 41. l. 27. *of*, r. *in*. p. 57. l. 13. dele *that whole Note*, it being taken notice by Mr. B. himself, among his Errata. p. 68. l. 16. *a Sow with a Pig*, r. *a Sow with Pig*. p. 72. l. 8. *rante*, r. *tre*. p. 91. l. 12. *ratione*, r. *oratione*. p. 104. l. 18. *FIGUNM*, r. *TIGNUM*. p. 112. l. 14. *instead of the word Text*, r. *Notes*. p. 117. l. 20. *ESSET in Capitals*, r. *esfet in Italick*. p. 119. l. 8. *Vainquers*, r. *Vainqueurs*.

A D V E R T I S E M E N T.

IN the Press, Written in *French* by an *English* Nobleman, and translated into *English* by Mr. Ozell, A Criticism on *Voltaire's Henriade*; pointing out and extolling the (many) poetical beauties, and confuting the (few) papistical positions that are in it.

MONS



MONS TESTACEUS:

OR, THE

ROMAN LATSTALL.



N order to do Justice to a whole Body of very learned men Abroad, and to stop the currency of a great and base Imposition too far advanced and still carrying on against the Publick Here, and more especially to undeceive numbers of Persons of Dignity and Renown, Parts and Understanding, Birth, Merit and Fortune, some of whom I have the honour to be personally known to [*viz.* the

E. of H. Sir R. W. &c.] and all of them I highly honour, I have for some days past been acting the part of a Scavenger, a Necessary Office, and among the *Romans* an Honourable one too; so Honourable as to be coupled with the Consuls, which every School-boy knows the *Ædiles* (*i. e.* Scavengers) were wont to be, upon the grand occasions of exhibiting Publick Shows, Games, &c. The Show I set forth, is, saving your presence, a Dunghill; But a Dunghill removed: removed out of the City to the *Mons Testaceus*, or rather a * *Mons Testaceus* of it self; for as that Mountain ow'd its growth and name to the heaps of broken pots, pans and pipkins, and such like rubbish continually cast there, so may this *Roman History* be now called the *Roman Dunghill*, thanks to the

* This word being in no Dictionary whatever, either Appellative or Proper, and yet being a curious conjecture of the Learned, I have explain'd it in p. 14. of this Sheet, at the end of the Preface.

2 MONS TESTACEUS: Or,

* Translator that has made it so. My Lord Bacon says, *Daughters are like Dunghills; a man must give money to have them taken away.* What I shall get for my pains in removing This, I cannot tell. But one thing I'm sure of; The Work, as I have manag'd it, will make every body laugh; on one side of the mouth or the other. For, as I print it at my own charge, so, if it sells, I shall rejoice in the mirth and edification of the Reader; on the contrary, if it does not, Mr. B. and his Booksellers will rejoice in my disappointment and their own Imposture.

*Why let the wounded Deer go weep;
The Deer unhurt go play;
For some must work, while others sleep:
So goes the world away.* says Shakespear.

That very Shakespear who has been the Cat's-foot to a certain Monkey to pluck several hundreds of pounds out of the pockets of a credulous Bookseller and some over-confiding Subscribers to a sham-Edition of that immortal Poet; for which, no doubt, the said Bookseller and Subscribers are his daily Orators, as I am for the praises he has so plentifully and so graciously bestow'd on my self. They are but lent. For however difficult some people may think it is to prove the Translator of *Homer* a † Duncie, there's every whit as good grounds and as fair a handle for it as there is to prove the Translator of the *Roman History* to be no Scholar. A handle which, when the *Roman History* is done with, I shall not fail to lay hold of, and work that Pretender, *comme il faut*.

*Nor shall I by the Proverb be deterr'd,
Which threatens those that wrestle with a MERDE. ‡*

For I'm sure, as to his *Homerical* performance, I have him on the Hip, I was going to say Back, as fairly as Mr. Theobald has him in that of Shakespear.

But to return to the *Roman History*, with now and then a Lunge at Lord TRICKENHAM (without fear of *Scandalum Foolatum*) in quality of a Scrivener's Clerk, a Beau, a Plagiary, a Sponge, a Translator, an *Eponseur*, &c.

* Or Translators; for I'm just now inform'd that several are consulted and concern'd in the Folio Translation of the *Roman History*: and I believe as much, for no one man cou'd commit so many Mistakes.

† See M. Cleland's Letter prefix'd to the Dunciad.

‡ Two as bright lines, tho' not so scandalous, as tho' cited out of the Dunciad, against Mr. Ozell, and inserted lately in the News Papers by Mr. Bundy or his Bunditti Booksellers, viz.

*Not so much learning as makes Felons'scape;
Nor so much Genius as God gives an A---P---E,*

Every

Every body must remember how I was abus'd about three Years since in terms too gross either to be repeated or forgot, in all the publick prints, for five months together, by Mr. B. and his Booksellers, for leaving out but one single adverb (*guère*) (*scarce*) which tho' I own was a very necessary word, yet such an escape might have been pardon'd, considering it was the only one I had omitted in the first five numbers of my translation of that History. After this, Mr. *Bundy* and his Booksellers went upon a translation of their own in Octavo, and published it with Copper Plates, Medals and Maps. To this they prefix'd a discovery of some Blunders, as they thought 'em, amounting to eleven in number, in my translation; some of which, before they took notice of 'em, I had corrected my self, and others I prov'd to be beautiful Allusions of the Authors themselves to some of the best verses in *Juvenal*; &c. as you'll soon see. Two or three I pleaded guilty to, and accordingly alter'd them in my next number. But to return to their translation before mentioned. It never went beyond No. 1. For as soon as ever the Publick saw my Criticism on it, (a twelve penny pamphlet) they ceas'd buying it, so effectually did I nail it down to their Stall-board; as all such counterfeit translations of such sterling Originals ought to be. This project being quash'd, they go upon another, get a subscription and print their translation in Folio, but still leave all the same omissions, and continue almost all the same blunders, (except about threescore which they alter'd from mine,) and thereby one of the noblest, fullest, and most learned Dissertations remains in *Statu quo*, mangled and defac'd to the last degree, I mean the Prefatory discourse to the *Roman History*. Mr. *Bundy* does indeed, in his own preface, say, not by way of excuse, but because he wou'd not rob another of the honour due to him, that that Discourse, as likewise a Sheet or two of the History, was translated by another hand, adding withal, that he had carefully revis'd the same. We shall soon see how carefully he has revised that part, as also how accurately he has translated the rest of the History, of which he has already publish'd three Volumes in Folio at 30 Shillings each, and is going on with *uncommon expedition*, as he tells us in his last; so that the whole Set may come to about 18 or 20*l*. If my Criticism upon it does not put a spoke in its wheel, as I am pretty sure it will, and reduce them to a level with waste paper.

Since my last advertisement, I have finish'd my examination of Mr. *Bundy*'s two first Volumes, and can safely affirm that I have met with and mark'd down full as many errors as *Augæus* had Bulls and *Bullocks* in his stable, which Historians record to be THREE THOUSAND. *Hercules* is said to have cleansed those numerous and prodigious Laystalls which had been gathering thirty years, by turning a River thro' them. What am I to do in this Case? The *Germans* have a Proverb as old as *Julius Caesar*'s time and older, *Weschen*, &c.—— but I'll give it in *English*, for fear of offending the delicate ears of some of Mr. *Pope*'s hundred thou-

land Admirers — *The water of the Rhine can never wash this out;* speaking of any thing very Enormous. In like manner may I truly say, Were I to turn the *Thames* thro' this *Bundean* Stable, it wou'd be insufficient to clear every hole and corner of it.

If the two next Volumes continue in the same manner to run fifteen hundred each, there will then be the same number of faults in his translation of the *Roman History* as there are verses in the *Alcoran*, (a book full of falsities and imposture) that is, SIX THOUSAND, or thereabouts. But what sort of errors? you'll say. Why, mortal ones, (three parts in four) worse, if possible, than these I have already exposed in print in the wrappers of my three last numbers, which any Gentleman may see *gratis* at any Book-seller's except Mr. *Bundy's*. Such errors, which had I been guilty of I would not have grudg'd to have been cut off from the Commonwealth of Learning for ever. Those of the other sort, which some may call venial faults, are however of such moment, that had I committed 'em I shou'd certainly have put them into my Errata, which Mr. *Bundy* has not done into his. And indeed it wou'd make one laugh to see what trivial things (comparatively speaking) he puts into his Errata, and how few of them too! This is all a Farce. It is straining at a Gnat and swallowing a Camel: 'tis tything of Mint and Cummin, and omitting the weightier matters of the Law. Thus instead of *Firmanianus*, (an Astronomer's name) read, says he, *Lib. 1. p. 23. Note 83. Firmanus*; when in the very same place in that Note he says, *Antimachus*, *Plato's* Contemporary, was born at TROS, instead of TEOS, and takes no notice of that in his errata: which certainly needed it much more, for TROS is *latin* for a *Trojan*; TEOS is a Town in *Ionia*.

Mr. *Bundy* in his proposals for a Subscription, reflects upon me as if the Work wou'd be spoil'd in my hands by my over-haste, no less than want of capacity. As for my capacity, That must stand or fall by my present Criticism on his Translation; which will put the Reader in a way to judge between us. All the answer I shall give to the haste with which Mr. *Bundy* wou'd make the publick believe I dispatch this work, is, that I neither have hitherto, nor shall hereafter suffer any part of it to go out of my hands till after three Revisals, two in the manuscript, by it self and with the Original, and one afterwards in the Proofs. By means of which care, tho' three very slight mistakes have slip't me, they cannot charge me with one omission; whereas I shall prove hundreds upon him; from his neglecting to give himself that trouble. The following are Mr. *Bundy's* and his Partners words, in their Preface to their aforesaid Octavo translation. " 'Tis possible we may not go on so fast as Mr. *Ozell*. Nay, if any body will show us that we have fallen into half so many gross errors as that Gentleman has done in the same Number of Pages, we shall desist entirely from our enterprize, as thinking our selves unequal to it. But if in the opinion of the Public, we shall have happen'd to succeed hither-

“to better than he, we are determin’d to pursue our Translation
“with the utmost expedition, consistent with care.”

I dare say the Publick will expect these other undertakers shou’d keep the promise they have here given in so solemn a manner, to desist entirely from their enterprize, if they be shewn that instead of three faults, which was all they prov’d upon me, I prove them to be guilty of THREE THOUSAND. I shall begin with

OMISSIONS in the PREFACE of the FOLIO TRANSLATION.

WHat does Mr. B. mean by entirely leaving out this Necessary Conclusion; *Writing therefore was in use among the Romans while they still reckon’d their years by Nails.* P. ix. l. 17. [after the word *Jupiter*] of Mr. Bundy’s translation of the Author’s Preface? The Original is as express as it is easie to be constru’d. *On sçavoit donc écrire, lorsqu’on comptoit encore les années par des cloux.*

Again, p. xxix. l. 8. after the word [number] *Cependant nous n’avons pas prétendu faire marcher la Reine des Nations, avec un cortége si nombreux, pour lui donner plus de lustre.*

These words are every one of them omitted by Mr. B’s Operators. My Translation of them is as follows; “Neither did we
“give the Queen of Nations so numerous an Attendance, only
“with a view to add to her Grandeur.”

Ibid. l. 35. after the word [Event] *Il est vrai que nous n’avons inséré dans le corps de récits, que celles des circonstances diverses, qui paroissent les plus recevables. Cependant l’Histoire n’eût été qu’imparfaite, si nous avions laissé ignorer au Lecteur, celles que d’autres Historiens nous ont apprises. Nous en avons enrichi nos Notes.*

“We have chosen that (*way of relating the Event*) for the Body
“of the History which to us seem’d most probable, and have en-
“rich’d our Notes with the rest.

All the *French Words* in *Roman* character are omitted in this correct Translation. The whole Period, as I have translated it, is thus; “It is true, we have inserted in the Body of our Narration
“only those Circumstances, *from among others*, which we believ’d
“the most authentick; *but still our History had never been perfect,*
“if we had left the Reader ignorant of those which are to be found
“in other Historians. With these therefore we have enriched our
“Notes.” All the *English Words* in *Italick* this Translator has omitted.

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P. vii. l. 29. *Après tout, l'éloignement des objets, qui fait perdre de vue la beauté des événements, & la rareté des hommes de Lettres, qui seuls peuvent fournir des mémoires fidèles, ont dérobé bien des lumières à l'Histoire de ces premiers siècles.*

“ But these things are obscured, as well by their Antiquity
“ (which makes them like Objects at a vast distance scarce discernable) as by the great scarcity of Men of Letters, the only
“ faithful *Depositories* of memorable Actions.

Never was a poor Paragraph made a greater Cripple than this
My Translation of it will serve to shew what material parts of it are omitted.

“ *But after all the remoteness of the Objects, which takes from*
“ *our sight the beauty of the Story, and the Scarcity of Men of*
“ *Learning, who alone are capable of transmitting faithful Me-*
“ *moirs, have left the History of these first Ages quite destitute of*
“ *many necessary Lights.*” The words in *Italick* are omitted.

As I shall hereafter show that Mr. *Bundy* thro' his ignorance in the *Latin* tongue, has in hundreds of instances mis-led the Reader in very important points, and made the best of the Ancient Authors speak the grossest nonsense as well as the Authors of this History, so for want of a taste to their beauties he always leaves them out, and in his pamphlet abuses me for putting them in.

P. v. l. 30. he says, “ *But then the Conquer'd will, together with their politeness, communicate their Vices to their Conquerors.*” Speaking of the Eastern Nations after they were conquer'd by the *Romans*. In *French* it is thus, *Mais, à leur tour, les vainqueurs communiqueront à leur Conquerants, avec leur politesse, les vices de leur pais.*

The Reader sees Mr. B. has left out (*à leur tour*) a beautiful allusion of the Author's, by which he has lamed the whole Period. I have translated those words thus: “ But then the Vanquished,
“ in Revenge, shall communicate to their Conquerors, together
“ with their Politeness, the Vices of their Country.

When I used this word *revenge*, I had in my eye that thought which has been always so much admired in *Juvenal*.

Sævior armis

Luxuria incubuit, victumque ulciscitur orbem.

And wasteful Riot, whose destructive Charms

Revenge the conquer'd World, of our Victorious Arms.

Dryd. Transl.

P. xi. l. 35. *The particulars of a Battel are not always told the same way BY THOSE who have signaliz'd themselves in it.* It shou^d

be EVEN BY THOSE *who*, &c. Again two lines lower, instead of *Our Imagination*, he begins abominably bald, *Imagination*—&c. barely.

Ibid. p. xvii. l. 13. *L'Espagne pacifiée par Scipion, n'avoit pas soumis toutes ses Provinces à l'Empire des Romain'. Il y restoit des Nations libres, & des Villes rebelles. Rome ne sera contente de ses Victoires, qu'après l'asservissement entier de cette généreuse Nation.*

“Tho’ *Spain* was quieted by *Scipio*, yet several of its Cities and Provinces did not submit to the *Roman* Empire, and therefore nothing will satisfy *Rome*, but the entire *Subjection* of that brave Nation.

The material Omissions in this Paragraph (besides the false construction of the word *asservissement*, which means more than Subjection) will sufficiently appear from my Translation of it.

“*Spain*, tho’ quell’d by *Scipio*, had not yielded all her Provinces into the hands of the *Romans*. Some Nations among them still preserved their Freedom, while others broke out into Rebellion. *Rome* shall not be satisfied with her Victories till she has entirely enslaved that brave Nation.

The Reader will observe that the Words in *Italick* are omitted by these careful Translators.

Ibid. p. xxi. l. 32. *Ces reproches ne retombent que sur lui, & tournent à bien pour nous. Nous avons profité de ses larcins.*

“These Reproaches fall only upon himself. We have reap’d advantage from his thefts.

The words & *tournent à bien pour nous*, but make for our advantage, are entirely omitted. The whole Period is thus: “These Reproaches fall entirely upon him, but make extremely for our advantage. We are Gainers by his Thefts.

Ibid. p. xxiii. l. 28. There was no danger of going astray, “while he was our Guide”. These last words (in *Italick*) are left out. *A sa suite, nous n'avons point eu d'égarement à craindre.*

Ibid. p. xxvii. l. 35. After the word “heretofore”, *Ce ne sont plus les mêmes, que dans l'Antiquité*. “They are not the same now that they were anciently.” These words and many more are entirely omitted by this correct Translator. Proceed we now to

*MISTAKES in the PREFACE of the
FOLIO TRANSLATION.*

IBid. p. iii. l. 6. *Au pis aller, nul des Ecrivains que nous réunirons, pour en composer un tout, ne perdra de sa beauté, que ce que les Traductions & les Paraphrases ont coutume de lui en dérober.*

“ At worst, no one of the Writers whom we shall bring together, in order to form a complete Body of History, will lose any more of his Beauty than what Translations and Paraphrases have usually taken from him.” Wou’d not this make one think the Authors had resolved to commit as many Mistakes in their Translations out of *Livy* and other Historians, as had been generally made before in the common Translations of them? and yet they were so far resolved to endeavour at the very contrary, that the meaning of their words is as I have rendered them: *None of those Writers will lose any more of their Beauty than what Translations and Paraphrases must necessarily take from them.*

Ibid. p. iii. l. 23. *Ses traits, tout lumineux qu’ils sont, lassent l’esprit, parceque qu’ils ne sont pas assez diversifiés.*

“ His most embellished *Periods* fatigue the Mind, for want of being sufficiently diversify’d.

It is plain the Authors here have made use of a Metaphor borrowed from Painting, and that *traits* does not signify *Periods*, but *Touches* of a Pencil, as I have translated it. *His Touches, tho’ never so bright, weary the Mind, because they are not sufficiently diversified.* Metaphors taken from Painting are used very frequently by all Writers in drawing the characters of Authors.

There is a great deal of nonsense in the next paragraph, and a very whimsical distinction between *giving the Publick hopes of a compleat History of Rome*, and *promising them such a History*. The Translators were led into this, by not knowing that tho’ the Authors have *promised* to write the whole History, they are as yet *engaged* by a Subscription for only a part of it.

Ibid. p. iv. l. 29. *Le premier aggrandissement de Rome, sera l’ouvrage d’Ancus Marcius.*

“ *Ancus Marcius* shall take the first Step towards making Rome considerable.” And yet in the Paragraph immediately preceding this, we are told that *Tullus Hostilius* had extended his Dominion by the Conquest and Demolition of *Alba*; which was certainly a Step before this, towards making *Rome* considerable. The Authors mean that *the first Additions made to Rome were the Work of Ancus Martius*, as a Builder, not as a Conqueror.

Ibid.

Ibid. p. viii. l. 22. *Celui (le Temple) que l'Arcadien Evandre avoit erigé à Hercule, lorsqu'il passa par l'Italie.*

“ That (Temple) with the great Altar which Evander the Arcadian had consecrated to Hercules.

The Reader perhaps will wonder where these Translators got their great Altar, when there is not one word in the French to countenance it: but you must know they are men of too great learning to be guided wholly by the French; they had recourse to the original quotation out of Tacitus in the Margin, being willing to shew the World that they are as great Masters of Latin as they are of French. Tacitus's words are, *magna ara sanumque, quæ præsentî Herculi Arcas Evander sacraverat.* Now, tho' these learned BUNDITTI knew that *magna ara* signified a great Altar, it seems they had never heard those words in this place are not intended for a description of the size of the Altar, but for the proper name of that Altar, which was usually call'd *Ara Maxima*, according to the account given us of it by Livy, lib. 1. *Jove nate, Hercules, salve, says Evander to Hercules; te mihi mater veridica interpres Deum aucturum coelestium numerum cecinit: tibi que aram hic dicatum iri, quam opulentissima olim in terris gens Maximam vocet.* So likewise, we find in Virgil twice over (8th Æneid)

*Hanc aram luco statui, quæ MAXIMA semper
Dicetur nobis.*

Ibid. p. ix. l. 42. *Ne pourroit on pas dire icy, que le hazard reproduit quelquefois des aventures, qui, toutes semblables qu'ils soient, ne deviennent pas suspectes, par leur seule conformité?*

“ But may it not be here said, that Chance at different times produces Adventures which very much resemble one another, and which nevertheless are indisputably genuine?

This Translation resembles the Original so very little, that it is indisputably not genuine. Mine is as follows:

“ Might we not alledge in answer, that Chance sometimes reproduces Events, which, let them be ever so alike, are never suspected merely upon account of that Conformity?

Ibid. p. x. l. 25. *Une narration de moins ne seroit pas, pour nous, un sacrifice bien difficile à faire.*

“ It wou'd be no great Difficulty to us to give up a single Story.

Here the Translators have had the Pleasure of demolishing another of the Authors Metaphors, as will appear by my Translation, in which I have been careful to preserve them all: “ One Story out of so many wou'd be no difficult Sacrifice to us to make to Truth.

No *Iconoclast*, either in former ages or in *Oliver's* time, ever shew'd such a Spite to *Images*, as these Translators. Nothing can come up to it, unless it be their Spite to *Priscian*, whose head they have broke in almost every one of the *Latin* and *Greek* quotations throughout the History. In one place they can't afford to call him by his right name, but *Priscan* forsooth; which you'll soon see; as also what work I have had to find plaisters for so many sore places of their making.

Ibid. p. xi. l. 18. "It is on all hands agreed that *since the Wars of Pyrrhus*, the *Roman* Historians have been sincere.

Will the *Wars of Pyrrhus* convey the idea of the *Wars of the Romans with Pyrrhus*? This blunder is repeated in their next page, l. 2.

Ibid. p. xiii. last line. *Rome n'aura ni vaisseaux, ni expérience dans les combats de mer. Son courage & sa constance lui tiendront lieu d'exercice & de préparatifs.*

"The *Romans* shall have neither Ships nor Experience in Sea-Fights; their Courage and Constancy shall supply the Want of both." A Reader of an ordinary capacity will never understand how either Constancy or Courage can supply want of Ships in a Sea-fight. The Authors talk no such nonsense: the true translation of them is, "Rome shall have neither Ships, nor Experience in Sea-fights. Her Courage and Constancy shall serve her instead of Exercise and Preparation.

Ibid. p. xiv. l. 13. *Pour lors la fortune les abandonnera, pour retourner bien-tot a eux.*

"Fortune shall then abandon them for a short time." This does not fully convey the meaning of the Authors. "Then Fortune shall desert them, but only in order to a speedy return.

Ibid. p. xvii. l. 30. *Ainsi Rome exercera de noires trahisons, contre ces mêmes Asiatiques, dont elle avoit appris à s'en servir.*

"Thus *Rome* shall practise the blackest Treasons against those very People from whom she herself had learned to make use of them."

How should the Reader know that *those very People* means *those very Asiatics*?

Ibid. p. xviii. l. 45. *Ses prosperitez regardoient personnellement, jusqu'à ses moindres Bourgeois.*

It's (*Rome's*) Prosperities affected the *Welfare* of the meanest Citizen of *Rome*.

There is not a word of *Welfare* in the Original, nor do the Authors mean that the *Welfare* of the *Romans* was affected by the Prosperity of their City, so much as their *Vanity*; and accordingly they go on to say, that *all thought themselves concerned in the*
Respects.

Respect and Submission that foreign Kings often came and paid to the Republic; and that every private Man, to the meanest Plebeian, had his Vote in the decision of their Fate; and that a Citizen of Rome thought himself equal, or superior, to the greatest Monarchs.

I hope my Translation will be allow'd to be more exact: "Her Prosperity personally affected the very meanest of her Citizens."

Ibid. p. xx. l. 40. *Il se signala par des endroits bien plus intéressants aux Romains.*

"He (Polybius) signalized himself by more essential Services to the Romans."

Endroits can never here be understood to mean Services, but Talents, as appears plainly from the connection: "He came to Rome; but not with design to give himself up entirely to the Profession of Letters. He signalized himself by Talents much more useful to the Romans."

Ibid. p. xxiv. l. 45. *Une distribution exacte des tems, est comme le flambeau de l'Histoire.*

"An exact Distribution of the Times is, as it were, the Light of History."

The French here is very inaccurate, because Chronology is not the only Light of History, for Geography is another. For this reason I translated it, "An exact Distribution of Times is one of the great Lights of History."

Ibid. p. xxv. l. 9. *Nous n'avons pas été obligées d'en former nous-mêmes la Chronologie, & de rassembler des faits dispersés çà & là, pour les rapporter ensuite, par des raisonnements, ou par des conjectures, à leur véritables dates.*

"We have not been obliged to settle the Chronology ourselves, and refer the Facts we have collected to their proper dates merely by Reason and Conjecture."

This way of translating is so very concise, that not above half the sense of the Authors is convey'd to the Reader, as may appear from my translation of the same Period. "We had not the Trouble of settling the Chronology ourselves, nor of making Collections of Facts as they lie dispersed in different places, in order to refer them to their proper Dates, by the Rules of Criticism."

The Reader will observe, that besides the obscurity of the other Translation, the words, as they lie dispersed in different places, are entirely omitted.

This Translation seems to be made, more by Conjecture than Reason.

Ibid. p. xviii. l. 12. "The extreme Rigour of the Climate alone will preserve from his Yoke the Nations that lie nearer the Pole. The

The word *Clime* is never used for *Climate* but in Poetry. Besides, the extreme Rigour of the *Clime* will not fully answer the French word *Frimats*, which signifies Hoar-frosts, or Riny Sleet: My Translation of this period is, "Then nothing but their Frosts shall save the Nations that lie nearer the Pole from the same Yoke."

Ibid. p. v. l. 10. "*Rome* in its Cradle shall be the *Asylum* of all the Profligates in those Parts."

The genius of the *English* language is so poetical, as to allow us to speak of Cities as of Persons: for which reason I say, "*Rome* in her Cradle." These Translators constantly make use of the diminutive word *it*. *Its* Kings; *Its* Allies, &c.

I confess that in this place, where *Rome* is spoken of as being in a Cradle, this diminutive word *It* is used with great propriety, and very agreeably to the fondness with which we commonly speak of an Infant.

Ibid. p. viii. l. 19. "It wou'd be no easy matter, says he, to reckon up the great number of Houses and Temples devoured by the Flames."

After the word *Flames* shou'd be added, as in the original, *kindled by Nero's Order* (*par l'ordre de Neron*); words absolutely necessary, but left entirely out in this Folio-translation, merely thro' a pet Mr. B. took at my finding fault with his octavo-translation in this passage, where he had at first said and printed it, *kindled by the breath of Nero*, which gave occasion for the following reflection of mine, at that time likewise printed, *viz.*

How these mortal enemies to Metaphors shou'd come to make such a violent metaphor, or rather hyperbole, as this, which represents *Nero* as blowing up the Flames which destroyed *Rome* with the breath of his Mouth, I cannot imagine.

Having mention'd Mr. B. or his Bookseller's octavo translation and my octavo criticism on it, sometime ago, which effectually damn'd it, I must give the Reader a taste of some of the most astonishing pieces of Nonsense in that Translation that ever, sure, were printed, which tho' they have now corrected in the Preface, yet they repeat 'em, or some of 'em, ever and anon in the History; as you'll soon see.

Ibid. p. xii. l. 41. "*Etruria* itself will quickly be invaded, and the Surrender of *Veii*, after a Siege of ten years Wars, shall give the *Romans* an Opportunity to extend their Conquests in so large a Country."

Ibid. p. xx. l. 7. "*The History of Titus-Livius* wou'd have been serviceable to us to the very end of our Work."

By the *History of Titus-Livius*, an *English* Reader wou'd be apt to understand the Life of some Hero call'd *Titus-Livius*, and not
Livy's

Livy's History. We don't say, *the History of Quintus Curtius*, but *Quintus Curtius's History*. It is the *History of Alexander's Wars*. The following likewise is a *Gallicism* which tho' corrected now, he's often guilty of in the *History*, as I shall shew.

Ibid. p. xi. l. 13. " This is an Abuse which the Spirit of Superstition has brought into all the *Histories of the World*.

Wou'd not a plain *Englishman* imagine they mean all *Universal Histories of the World*: such as Sir *Walter Raleigh's*, *Howell's*, &c. but this is the *French* way of saying all the *Histories in the World*. There is a vast deal of difference between all the *Histories of the World*, and all the *Histories in the World*. There are very few of the former: but the latter are numberless. This present *History* is a *History in the World*, but not *of the World*, and the translation of it the worst *in the World*, for all it runs so glib. Bad money is always smooother than Good.

Ibid. p. xii. l. 21. " After that Revolution which destroyed the Monarchy of *Rome*, to substitute two Consuls in the room of its Kings.

This way of expression is entirely *French*: we say, " After the Revolution which destroyed the Monarchical State, and substituted two Consuls in the Place of the Kings of *Rome*."

Tho' Mr. B. has since thought fit, upon perusing my Remarks, to alter this *Gallicism* (the use of the Infinitive mood instead of the Indicative preterperfect tense) in this place, yet he continues it up and down in the *History*, than which there cannot be a greater blunder, nor more likely to mis-lead the Reader. For instance he says, *the Consul* (such a one, as you'll see hereafter) *went to take Crustumia*, I say *he went and took Crustumia*: and so says *Livy*, *Capta est Crustumia*. *Le Consul s'en alloit pour prendre*, means that he went and took it, not to take it. It ends with a full stop. Had it ended thus, *mais sa tentative fût inutile*, but his attempt prov'd fruitless, or the like, Mr. B's translating it in the Infinitive mood had been right.

Another *Gallicism* likely to mis-lead the Reader into a Labyrinth, not out of one, like *Ariadne's Clue*, Mr. B. often is guilty of in the *History*, such as *had been* instead of *was*. Thus at first in his octavo translation, and very often in the Folio, as I'll soon shew.

Ibid. p. xiii. l. 42. " In vain had *Sicily been parted from the Continent of Italy*; the *Ambition of the Romans* shall unite them again by its Conquests.

These words seem to imply that *Sicily* had lately been cut off from *Italy*. The *Conquests of Rome's Ambition*, is fustian.

Ibid. p. xvii. l. 1. *Dès lors, leur frugalité se changera en luxe, leur amour du travail, en mollesse; leur continence, en débauche; leur équité, en avarice, & leur bonne foi, en perfidie.*

" Hence-

“Henceforth, their Frugality will be changed into Luxury,
 “their Laboriousness into effeminate Softness, their *Chastity* into
 “Debauchery, their Justice into Avarice, and their *Fidelity* into
 “*Perfidy*. See B’s Octavo Translation.

Besides *Perfidy*’s not being an *English* word, there are two others in this Sentence which do not convey the Idea of the Authors. The word *Continence*, both in *French* and *English*, means an abstinence from all unlawful pleasures whatsoever, and not from those of Lust only; so that it is not truly translated by the word *Chastity*: and *Fidelity* means a duty from some Dependant to his Superior, whereas the *French* words *bonne foi* signify *Sincerity*, a duty due as well from Equal to Equal, or Superior to Inferior, as from Inferior to Superior.

Now, tho’ Mr. B. has since thought fit, upon perusing my Remarks, to rectify this whole passage verbatim according to mine, yet as he repeats the same faults up and down in the History, viz. The Goddess *Bona Fides* (Book 2. p. 68.) he calls the Goddess *Fidelity*, instead of *Sincerity*, &c, &c, &c. I thought it not amiss to give the Reader a caution of it in this place.

I shall conclude with one more which he has only alter’d in part, viz.

Ibid. p. xxx. l. 1. *On a reduit à peu de lignes, des Dissertations, que quelques Sçavants de profession n’ont pû renfermer qu’en de gros volumes.*

“We have brought into the Compass of a few Lines, Dissertations, which fill *large Volumes* of some Learned Men.

Besides that *large Volumes* of *Learned Men* is neither Sense nor *English*, this is a false translation of the words of the Authors: they do not say *Sçavants*, but *Sçavants de profession*; not *Learned Men*, but *profess’d Scholars*, with somewhat of contempt of them as Pedants. The true meaning of the words is as follows, and as I have done them: “We have contracted into a few Lines, Dissertations which
 “some professed Scholars knew not how to reduce into less Compass than unwieldy Volumes.” The Reader will perceive that the Authors have an eye to the huge Collections of Antiquities made by *Grævius* and *Gronovius*.

Thus far towards retrieving the Authors Excellent Préface; proceed we now to do the like by their History; but first for the

Explanation of MONS TESTACEUS.

ABOUT the middle of the Plain, which is at the foot of Mount *Aventine*, in a corner of the City, was a little Hill call’d *Doliolum* (you may see it in the Map of Old *Rome* at the beginning of the PROPER part of the *Cambridge Dictionary*, and in all other Maps of *Roma Vetus*). This word *Doliolum* comes from *Dolium*,

a Vessel to put Wine in, among the *Romans*. For which reason the word is now made use of in *Latin* to signify a Hogshead: tho' there's a wide difference as to the material, for one was made of earth, as the other is of wood.

This little Eminence therefore takes its name from the matter it is compos'd of, namely, pieces of broken Jarrs; and in order to come at the origin thereof, you must know that works of baked or burnt Earth were very much in use among the old *Romans*, in the Ornamental Part of Temples, publick Buildings, and private Houses: Of the same stuff they were wont likewise to make Statues, Urns for the Ashes of the Dead, with a world of other Vases for ordinary Service; and all these Works were made near the *Tyber* by a great number of Persons employ'd in that sort of Manufacture. Now as the Current of the *Tyber* might have been obstructed if the Workmen had cast into it such vast quantities of Fragments as must have proceeded from such variety of broken Works; we may reasonably suppose that the Overseers of such Manufactures were order'd to cause such fragments to be carry'd to the place where we now see them; in like manner as the Filth and Ordure of great Cities, and of which sometimes are form'd very great Eminences, and which afterwards are destroy'd in order to make a contrary use of them to what they were originally rais'd for. But this can't happen but in the neighbourhood of large and populous Towns: and we (says Mr. *Nodot*, from whom I take all this) have an instance of one at *Paris*, where they have begun to demolish such a sort of a Mountain on the Bulwark of the Gate *St. Martin*, and which, 'tis plain from the Earth's being stony, black, and mixed with bones, was form'd by the trumpery carry'd out of the City to that Place, and so in length of time rais'd to the height we now see it. As the *Doliolum* began in this manner, it may possibly have the same end, for the People of *Rome* begin already to remove great quantities of it to mend the road between the Square where it now is, and Mount *Aventine*, which leads to *St. Paul's Gate*.

This small Elevation is about 400 paces in circumference, and 160 foot in height. The Ancients make no mention of it, and therefore the origin we ascribe it to, has no other foundation but Conjectures; but yet such as are highly probable. The *Italians* call it *Monte Testaceo*, from *Testa*, which in that Language, as well as *Latin*, signifies a *Potsherd*. Its Surface is cover'd with grass, and as soon as ever you dig in it, you see pieces of bak'd or burnt Earth of a reddish hue.



REMARKS

ON THE FOLIO TRANSLATION of the ROMAN HISTORY.

IN the Year of Damn-ification, MDCCXX, no less a man than a Prime Minister is said to have apply'd to the *South-Sea* that line of *Ovid* relating to the Deluge,

Omnia Pontus erat: deerant quoque Littora Ponto.

'Twas ALL a SEA; nor had that SEA a Shore. *

So of this Translation;

'Tis ALL a FAULT; nor can that FAULT be raz'd.
Howe'er, ye Bibliopoles, be not amaz'd;
It may be Cancell'd; BUNDY's name be prais'd! }

See, too, th' appoaching † Saturnalian Season!
Bless'd Period! when such Books that bear no *reason*
May *Currans* bear at least, to cram ones wheazon. }

'Tis like the National Debt in *Harry* the VIIIth's time. He borrow'd large Sums of his loving Subjects, and then got his loving Parliament to clear All off with a SPUNGE. 'Tis of such Books as these *Martial* says,

— *Una litura potest:*

That is,

You'll ne'er ha' done, to blot out There or Here.
One general WIPE must make ALL disappear.

* *Quæque oculis vidi; quæque ipse miserrima sensi.*

With my own eyes I saw the dire destruction;

I felt the ruinous Evil; not undone

My self, and only not undone, I felt it.

Ozell's *Parallel between the South-Sea Scheme and the Trojan-Horse; in imitation of Virgil.*

† The Feasts of Saturn, kept with much jollity the latter end of December, when the Romans used to send Gifts to and fro' among Friends.

As a gentleman of my acquaintance familiarly told a gentlewoman of *Pope's* in *Covent-Garden*. that was covering her pimples —
Make short work on't, Madam, clap on but one single patch, called a Mask, and you'll do't at once.

So much by way of preparation, to cool my self before I plunge into this Ocean of Errors; and now *Je me jette à la nage*.
Swim for thy life, Ball; for there's neither side nor bottom, as a late *Yerkshire* Studmaster said on another daggie-tail'd occasion.

The Gentlemen of the Army will excuse me, if, for a moment, I postpone my first intention, which was to shew what a sad *Relater of Battles* and other military matters Mr. B. appears to be in this History, and instead of that, begin with him as a *Reporter of Laws*. *Cedant Arma Togæ*.

In Book X. p. 441. of Mr. B's Translation of the twelve Tables of the *Roman Laws* (a most curious part of the *Roman History*) Table the First, Law XIth, concerning Process or Law-Suits, His words are these. — "When the Parties have pitch'd upon a Judge or Arbitrator by consent, let them give Security that they will appear. Let him who does not appear in Court pay the penalty agreed upon, unless he was hinder'd by some great fit of Sickness, or by the performance of some Vow, or by Business of State, or by some indispensable engagement with a Foreigner. If any one of these Impediments BE MADE APPEAR TO the Judge or Arbitrator, or either of the Parties, let the Hearing be put off to another day. My translation agrees with his *verbatim*, till we come to the last period, which I translate thus, *If any one of these Impediments HAPPEN to the Judge or Arbitrator, &c.* In the French *Si un seul de ces empêchemens SURVIENT au Juge, ou à l'Arbitre, &c.*

In p. 444. Table 2d. Law VI. Mr. B. has it! — *Whoever shall cut down Trees which don't belong to him, he shall pay XXV Asses of brass for every FOOT OF TIMBER so fell'd.*

I say FOR EVERY TREE SO FELL'D, not EVERY FOOT OF TIMBER SO FELL'D: The *French* indeed has it, *POUR CHAQUE PIÉ D'ARBRE*. But that does not mean every foot of Timber: What occasion'd Mr. B. to take this for every foot of timber w's his being unacquainted with the genius of the *French* tongue. *Chaque pié d'arbre*, means every individual tree, the same as *arbre* a one, without *pié*; it is a way of speaking the *French* have. Thus you'll see in all the *French* and *English* Dictionaries; *Cinq cens piés d'Arbres* (ou, cinq cens Arbres.) five hundred Trees, not five hundred foot of Timber. *Bois de Charpente* is French for Timber.

That such smatterers in *French*, as Mr. B. employs, shou'd stumble at this unlucky foot of a tree [*pié d'arbre*] I don't wonder; but, that Mr. B. shou'd not have *Latin* enough to help them up again, is really surprizing. For the Law is express'd in the Note,

as plain as may be, and in capitals too, in the original *Latin*, viz. *Si injuria alienas arbores cœsit, in SINGULAS 25 æris luito.*

In p. 466. Table XI. Law 8th, omitted by Mr. B. this important period, Let there be particular days appointed for imploring a plentiful harvest. *Qu'il y en ait de jours marqués pour demander l'abondance de la récolte.*

Why the Reverend Translator left this out, himself best knows. Perhaps he receives his Tythes in Money, instead of Corn: like a quondam Parson of.—who when his Parishioners wonder'd he did not implore a plentiful harvest, at the same time that he was told his brethren of the Clergy round about had begun to do it some weeks, he reply'd, *Let 'em, it concerns them, their income is in Kind, mine is in Money.*

In p. 468. Table XII. Law 1. Two very material Omissions, in one period. *When a Woman shall have cohabited with a Man for a whole year, without having been three nights absent from him, let her be deem'd his Wife.* I say, *When a woman WHO IS HER OWN MISTRESS, has remained a whole year, UPON THE FOOT OF MATRIMONY, in the house of a Man, she shall be looked upon as his wife, unless she has been absent from his house three nights within the year.* In the French, *Lorsqu' une femme MAÎTRESSE D'ELLE-MÊME, aura demeuré un an entier, SUR LE PIE DE MARIAGE, &c.*

In p. 442. Table I. Law 12. note 26. l. 6. Mr. B. has in his great wisdom thought fit to change the Authors *Pipulo* to *Populo*, and thereby made the whole quotation out of *Plautus*, alluding to this Law, quite unintelligible. *Pipulum* or *Pipulus* is an old *Latin* word, and means the same as *Convitium*, a railing, scolding, or out-cry against one. Again; in the same Tab. Law III. he makes bad worse by changing *σερέω* to *σερέω*, instead of *σερεώω*. *ΣΤΕΡΕΩ* means *privo, orbo*: *σερεώω, solidum reddo*; which is what is meant here, viz. *make FIRM.*

Now for his Battles. The Reverend Translator not understanding or not heeding the difference (in French) between *où* the adverb (with an accent) and *ou* the conjunction (without one) has made nonsense of a very material period in relation to a piece of conduct and an action in War. He says, B. XI. p. 503. l. 14. *Sulpicius chose rather to attack the Confederates in the Rear, OR force them to make two Fronts, and fight both ways.*

I say, *Sulpicius chose rather to attack the Confederates in the Rear, THEREBY to force them to make two Fronts, &c.* In French, *Il aimait mieux attaquer les Confédérés en queue, où les obliger à faire tête de deux cotés.*

Again in p. 539. l. 53. he grossly mis-represents a warlike fact as done by the *Romans*, which in reality was a stratagem actually put in practice

practice by their Enemy the *Volsians*. In my translation p. 463. lib. 11. I say *the Volsian General order'd his attack'd Battalions to open and let Tempanius with his body of Roman Horsemen penetrate among the thickest of his (the Volsian) Troops, in order to hem them in there.* Mr. B. on the contrary makes *Tempanius* force his way thro' the *Volsians*. The *French* Original is indeed somewhat inaccurate in this place, tho' too plain to any one that's tolerably skill'd in that language to be so egregiously mistaken. To evince my translation to be right, let any one turn to *Livy* (as my custom is, and thou'd be every Translator's that's concern'd in works of this high nature.) *Livy* says in lib. IV. SECT. XXXIX. London Edition 1702. *Dat signum Volsis imperator, ut parmatis, novæ cohorti hostium locus detur, donec impetu illati ab suis excludantur: quod ubi est factum, interclusi equites; nec percurrere eadem qua transierant, posse &c.* Of which (for the English Reader's satisfaction) I have transcrib'd the English translation printed for Churchill 1636. p. 116. viz. *The Volsian General gave Order, that his men shou'd make way for those new Footmen* (for now they had dismounted and were on foot) *till such time as they were carried in so far among them as to be cut off from their own Army. Which being accordingly done, they were inclos'd, and cou'd not get back the same way they came, &c.* I have no objection against this Translation printed for Churchill, but only the Translator has left out a very necessary word *parmatis*, i. e. that these *Romans* were arm'd with the *parma*, a little round Buckler, whereby they were known from the rest of the Army. The *French* Authors have done well to give us this description of the roundness of their Bucklers. *Ces Cavaliers se faisoient remarquer par leurs petits boucliers ronds & légers.* But Mr. Bundy (as well as the other Translator) has carelessly left it out. He says, p. 540. *These Horsemen were distinguish'd by their Bucklers, which were little and light,* leaving out the word *round*, which I take to be a necessary word there, not only because the *Roman* Troops wore Bucklers of various figures, but because this particular Body, as hath been said, were known from the rest of the Army by the shape of their Bucklers. But Mr. B. takes the liberty to leave out not only very material Monosyllables and Polysyllables, but sometimes whole periods in the Text and Notes, as well as Vouchers in the Margin, as we shall soon see. It is well known that the leaving out half a word renders a fact capable of a wrong construction.

To confirm the above Remark, I shall lay before the Reader the Abbot *Vertot's* Account of the Action before related.

" The General of the *Volsi*, finding himself press'd by this new
 " Body of Infantry, sent Orders to his troops to open their ranks,
 " and give passage to the Body which *Tempanius* commanded; and
 " then to close their Battalions again, in order to separate those
 " new Troops from the Legions. The *Volsi*, in execution of his
 " orders, give back, seem to retreat; divide, and give passage to

“ *Tempanius* and his Troop; who, carried on by the heat of their
 “ courage, and imagining they were following Victory and a
 “ routed Enemy, rushed still forwards. But it was not long e’er
 “ they found that they were cut off from their Fellows by some
 “ of the Enemy’s Battalions which were clos’d again, and had
 “ posted themselves between them and the *Roman* army. *Tempa-*
 “ *nus* did his utmost to cut his way back thro’ them, and rejoin the
 “ Consul; but he could not break their order. In this extremity
 “ he spied an eminence which he presently got possession of, &c.

And now I’m mentioning Abbé *Vertot*, I can’t help taking notice of a report that the same hands which are concern’d in translating the ROMAN HISTORY, do intend very soon to go upon a new translation of the ROMAN REVOLUTIONS. I hope they’ll rectify their *Roman History* first, and then let ’em run their heads against the solid walls of that translation whenever they please. They’ll soon discover their want of brains.

Book XIII. p. 49. l. 2. Speaking of *Manlius Capitolinus*, he says, *He had been the first Roman who had deserv’d a mural Crown, by fighting on Horseback.* I did not know that *Murus* was Latin for a Horse before. A mural crown (*corona muralis*) was a Crown given to him that first scal’d the Wall (or enter’d an Enemy’s Town thro’ a Breach made in the Wall (*Murus*.) The French original is guilty of no such nonsense. *Il avoit été le premier des Romains, qui, combattant à cheval, avoit mérité une Couronne murale.* That is, *He was* (not *had been*, for that’s a Gallicism) *the first Roman Horseman who had receiv’d a mural Crown, for having enter’d the first into the Enemy’s City by Breach.* If it was for fighting on Horseback only, and not for entering by breach, that the *Corona muralis* was bestow’d as a reward, every Cavalier (or *Eques*) had as good a title to it, in right of his Horse, as *Manlius*. Again, Mr. B. by translating the word *mérité* MERITED, leaves it doubtful whether he receiv’d the Crown or not. For a man may merit a reward, and never receive it. It is a *Latinism* in the original it self, which is indeed so full of *Latinisms* as to give occasion to a Witty Abbot in *France* to take notice of them in a little piece written on purpose. *Il avoit mérité une couronne*, here means he received a crown. Thus the Latin Verb *Merito*, a frequentative of *Mereo*, signifies to earn, get, gain, receive. Thus *Pliny* says, *Roscius histrio H S quinquaginta annua meritavit.* *Roscius* the Player gained or got by acting fifty Sestertiums (*i. e.* 250*l.*) a year. According to Mr. B’s notion of *Meritare*, it shou’d be translated *Roscius merited 250*l.* a year.* Whereas he surely merited more, for he was so famous a Player, that if any excell in any Art we call him a *Roscus* in his Art. I have been the longer upon this article of *Latinisms*, to the end that Mr. B. may in the future parts of his translation be less lavish of them, even tho’ he may find them in the Original; for it is a fault, and ought not to be imitated. Mr. B.

B. does it every where in hundreds of Instances, viz. such a Commander *deserv'd* the Surname of so and so. I always say, *Obtain'd* the Surname &c.

But to proceed; I shall not in my *examen* of Mr. B's Translation serve him as the *Gauls* did the *Romans*. I shall bring no false scales or weights, nor throw in any thing of my own to make weight, (as They did) more than barely to set things in a true light, and make the Reader fully sensible of the importance of each of my corrections, many of which will consist indeed but of a line or two, others must be more at large, and both of equal Weight.

There is an omission of a very material and beautiful Cut in p. 143. of the 11d Vol. The Cut, as the Reader will see in the 4th *French* Vol. p. 391. is a representation of two *Romans* in their *Saga* and *Paludamenta*, their military Cassocks, which for the Reader's clearer conceiving the Make of, the learned Authors prudently adjoin'd a Plate thereof, and which the translator or binder, or some of them, have as imprudently omitted, which makes it not unlikely they may have done the same by several other of the Cuts. As for their Maps, many places are misnamed and wrong translated: others not translated at all; and other names of places and rivers quite omitted. As for the Medals, some are turn'd topsy, see Vol. 2. p. 420. A Boy standing on his head like a Tumbler, and Cities with their Foundations up in the Air. Others want their Inscriptions, and some their *Insignia*.

In Book XIII. p 34. l. 27. Mr. B. says, *upon this therefore there was no more fighting; all submitted to the Conqueror, and were satisfied that they had sav'd their lives*. Who wou'd not think by the words *no more fighting*, but that there had been some fighting before, some Skirmishing at least? Whereas there had not been so much as a blow struck. The *French* has it, *Il n'y eut plus de combat à rendre*, &c. The true Translation of which is, *There was now no occasion for fighting at all*. — — — Again, instead of *well satisfied they had sav'd their lives*, (which looks as if they had run for't, whereas they had not stir'd a step) it shou'd be *well satisfied that their lives were given them*.

P. 77. n. 48. l. 45. He says *the Consul* AFFECTED to be call'd *Prætor*. It shou'd be, *The title of Prætor was APPROPRIATED to the Consul*; for that's the meaning of those *French* words, *le nom de Préteur étoit affecté au Consul*. Thus, if we wou'd say such a Right belongs to such an Office, or that the chief Magistrate of London is call'd Lord-Mayor, or that a Furr-gown is peculiar to a Judge, we must say in *French*, *C'est un droit, un titre, un habit qu'on a AFFECTÉ à sa charge*. These *French* words, according to Mr. B's notion and translation of the word *Affecté*, wou'd mean that Sir R. R. (for instance) *affects* to wear a Furr-gown; Sir R. B. *affects* to

to be call'd Lord-Mayor; Serjeant *R.* affects to wear a Coif; a Justice's Clerk affects to take 1 s. for a Warrant; nay the Reverend Mr. *B.* himself (the Translator of this History) will come in for his share of Affectation, in affecting to wear a Gown and Cassock.

The likeness of the word *Affecté* in *French*, to that of *Affected* in *English*, was what mis-led Mr. *B.* (or his Operator at least) as it often does in the course of this History. Thus in p. 22. l. 57. of this Folio translation, he uses the word *Aggressors* instead of *Assailants*, in one of the briskest actions in the whole History. It is indeed *les Agresseurs* in *French*; and that deceiv'd him.

In p. 8. n. 44. He says, *this part of the Alps was called Alpes Penninæ, because the Carthaginians went through these passes after Hannibal.* His translation I own is exact to the *French*, but the *French* itself is short there. For why shou'd these *Alps* be call'd *Alpes Penninæ* because the *Carthaginians* went thro' them? It had been a good reason for calling them *Alpes Carthaginenses*. I have therefore in the translation of that note added, that the people of *Africa*, especially those about *Carthage*, were also called *Pæni*, therefore, *Alpes Penninæ*. For this I suppose is what the Fathers had in their heads when they writ *Ces Alpes furent appellées Pennines, parceque les Carthaginois franchirent ces passages, à la suite d'Annibal.* Besides, does it not sound odd *the Carthaginians* GOING AFTER *Hannibal*? They went along with him. He was their Leader, as the Duke of *Marlborough* was of the *English* and *Dutch* when they forced the Intrenchments at *Donawert*, and made their way thro' the Marshes at *Blenheim*. As Mr. *B.* words it, it looks as if the *Carthaginians* went in search after *Hannibal*, instead of marching with him, that is, under his conduct; the *French* itself here is but poorly expressed, *à la suite d'Annibal*. Before I dismiss this note 44, I can't help taking notice of a very material omission of the Translator's, tho' but of a single word. It relates to the two famous Mountains of the *Alps*, call'd the Little *St. Bernard* and the Great *St. Bernard*, so well known, and so often mention'd in this History. The translator says, *the Alpes* (so he always spells the *Alps* ev'n in *English*) *Penninæ* reach'd from Mount *St. Bernard* to Mount *Adula*. It shou'd have been from the GREAT *St. Bernard*, in *French* depuis le GRAND *St. Bernard*. For there are two, the *Great* and the *Little*, as I said before. And it surely concerns the Reader to know which of the two is meant. But the translator by leaving out the word *Great*, has made the Authors guilty of a mountainous fault of omission, as he does of no mole-hill one of commission in the very next leaf. Vol. II. p. 10. n. 51. "*Volsinuzum* formerly stood near a Lake of the same name, in the place where *BOLOGNA* now stands." The Authors say where *BOLSENA* now stands. An unpardonable injustice done to the Authors, who have it as plain as letters can make it *BOLSENA*. *Volsinuzum* étoit autrefois situé, dans l'endroit même, où est *BOLSENA*,
près

près d'un Lac du même nom. The Cities of *Bologna* and *Bolsena*, the Reader may see by the Map at the beginning of the book, are almost two hundred miles asunder. For *Bolsena* as it is now call'd, was, as the Authors observe, what *Strabo* and *Ptolemy* call'd Οὐλσινιον, (in *Latin Volsinium*, in *French Volsinie*.) It is a considerable City in another part of *Italy* than where *Bologna* stands. What a confusion is here, and what a pleasure is lost to such as either in reading or travelling take a delight to know how nearly the present names as well as places of eminent Cities in *Italy* agree with those they find in the Classics, as likewise what those Cities were remarkable for, so many hundred years ago; for instance, when we read in *Pliny* that Grinding-mills were first invented and us'd in the City of *Volsinium*, we have the satisfaction to know it is the very City which is now (by changing the *V* into a *B*, which are letters convertible with the *Italians* and *Spaniards*) call'd *Bolsena*, not *Bologna* as Mr. B. renders it, who has likewise omitted the *Greek* word Οὐλσινιον, and instead of it puts in *Volsinium*, and says that *Strabo* and *Ptolemy* call it so: they do indeed give the *Latin* word a *Greek* formation, for they wrote in *Greek*, but they don't call it *Volsinium* but *Oulsinion*. The first and last Syllables of *Bologna* and *Bolsena* being the same, is enough for such a Translator; like the Cooks, he takes care of both ends, and leaves the middle to take care of itself. Thus in p. 133. l. 3. he says, *Old Latium was bounded to the North by the River ARNO*, instead of *ANIO*. They are as different Rivers as the *Thames* and the *Tyber*. The *Arno* runs into the *Tuscan* Sea; and the *Anio* empties itself in the *Tyber*. The Geographical Dictionaries call it a noble River; it is nam'd vulgarly by the *Italians* *Il Tevere*; it lies on the north of *Old Latium*, as the Reverend Authors expressly say, and the *Latin* Maps of *Livy*, &c. plainly shew. The *Arno*, which this Translator confounds with the *Anio*, lies on the West of *Old Latium*. What bungling Geographers does our Translator make the Authors of this History to be? How strangely must such mis-nomers puzzle the Reader? What a baulk to a Traveller that loves to tread Classic ground, and to know that on the banks of such or such a River, such a fine Poem was writ, or such a glorious victory gain'd, or bloody battle fought which swell'd at once and chang'd the colour of its waves? For instance, on the banks of this very River *Anio*, near the City of *Tibur* (now call'd *Tivoli*) the Consul *Pætilius* gain'd a double Victory over the *Gauls* and the *Tiburtines*, in the year of *Rome* 395. *Pætilius de Gallis Tiburtibusque geminum triumphum egit*, says *Livy*. I shou'd never have done were I to take notice of every seeming (but not really) slight error which both Text and Notes of the Folio translation abound with.

In p. 9. n. 45. The City of *Tarenza* instead of *Faenza*; there is no such City as *Tarenza*; *Faenza* there is, famous for fine earthen ware, call'd *la Fayence* in *French*. Again at the end of the very

next note, he says the River *Arno* empties itself into the *Tuscan Sea* eight miles *above Pisa*, instead of eight miles *below Pisa*. In *French* it is *au dessous de Pise*, not *au dessus de Pise*. Is not this just such an *Irish* figure in Speech, (*anglicè*, blunder) as if one shou'd say the *Thames* runs into the Sea twenty miles *above Gravesend*, instead of twenty miles *below*?

In p. 61. n. 19. l. 11. and 13. He calls the Town of *Sutrium*, by the name of *Sutricum*. He might as well call it *Sooter-kin*. There is indeed a Town called *Satricum*, often mentioned by *Pliny* and by these Historians, as well as *Sutrium*, but no *Sutricum* any where but in the imagination of this Translator. He is so fond of this same *Sutricum*, that in quoting *Velleius* in the above note, he makes him too adopt it instead of *Sutrium*. *Post septem. annos quam Galli urbem ceperunt SUTRICUM deducta Colonia est.* Whereas *Velleius* has it *Sutrium*, and so too these Fathers have it, in *totidem literis*. He goes on, *This last City of Sutricum was not a Roman Colony so soon.* The *French* has it *Cette derniere ville de Sutrium*, &c. No matter for that; he will have it *Sutricum* in spite of the *Latin* or *French* either, tho' in the very next line he himself calls it *Sutrium* in his quotation of *Livy*, *Sutrio recepto restitutoque sociis*. Such a delirious Translation was surely never publish'd before.

Again, p. 2. n. 7. What does he mean by *ASCENDUNT rupes vulsæ*, instead of *Descendunt rupes vulsæ*. Surely the point of a high Mountain when it happens to be broke off will fall down, not fly up, as Mr. B. has it, *Descendunt*. &c. It is indeed in the original, by mistake of the Printer, neither *ascendunt* nor *descendunt*, but *escendunt*, which Mr. B. or his Operator concluded was instead of *ascendunt*, and accordingly made it so, without considering the sense, or consulting the Author (*Petronius Arbiter*) whose words they are, in his description of the *Alps*.——

*Alpibus aeriis, ubi Graio nomine, vulsæ
Descendunt rupes, nec se patiuntur adiri,
Est locus Herculeis aris sacer.*——

The Editors of *Petronius* upon this passage observe, *Montium cacumina altitudine immensâ scinduntur, i. e.* the summits of hills will split and break off by reason of their vast height and sharp-pointedness, and so come tumbling down. I'm sure it is so with our *Welsh* and *Darbyshire* hills, and I believe Mr. B. is the first that said it fares otherwise with those *outlandish* ones.

Not so much to confirm what I have said about this non-sensical mis-quoting *Petronius*, as to make way for what I take to be a material observation (forgot by the Authors of this History) relating to those Mountains call'd the Great and Little *St. Bernard* before mention'd, I shall insert that Satyrists Words more at large.

Alpibus

*Alpibus aeriis, ubi Graio nomine, vulsæ
Descendunt rupes, nec se patiuntur adiri;
Est locus Herculeis aris sacer ———
Cælum illinc cecidisse putes ———*

The Editor of *Petronius* in his annotations upon *Cælum illinc cecidisse putes* has this observation, *quia mons caput in nubibus abscondit, & illinc vulsæ rupes descendunt. Le sommet se fend & la roche en tombe.*

The sum of all which is in *English* thus; speaking of the *Alps*---

*Beyond the clouds their airy heads they shove:
So high they split ———
You'd think that Heav'n came tumbling from above.*

But according to Mr. B's emendation of *Petronius's Descendunt to Ascendunt*, the *English* of all this wou'd be---

*How bold th' aspiring Alps! how sage withal!
Not downwards, They, but upwards always fall,
And dash the Stars about, and play the Dev'l and all.*

The material observation I have to make, according to my promise, is this: That on the very place where the Temple of *Hercules* stood (mention'd by *Petronius*) is built a Convent of Monks of the Order of *St. Bernard*, from whence those particular Mountains are call'd by the name of *St. Bernard*. I shall conclude with what the aforesaid Editor of *Petronius* says further upon this subject, viz. No body wou'd believe there shou'd be on the top of these Mountains Plains large enough to encamp numerous armies upon, with water for their support. And yet the Little *St. Bernard* has a very large Plain; and the Little Mount *Cenis* another, above a League long; Nay, there is a Post-House settled there, and what is more surprizing, there is a very great Lake which is the Source of the *Cinizele*, a considerable River which falls into the *Doire* at *Susa*.

Such additional Observations as this, and the other that precedes it, being of a piece with the Authors Notes, and upon the very same articles, will not (I hope) make my translation the worse, if I shou'd now and then, by way of supplement and with a mark of distinction, subjoin them to their observations, or at least add them at the end of the Index of each Book, at the same time as I am making a Criticism upon the other Gentleman's Folio translation; for thereby I shall at once show where that translation is wrong, and where even the Authors themselves may be improv'd out of other Authors of equal Reputation.

Page 67. l. 20. He says (in the year of *Rome* 383.) *The Siege of Velitræ lasted ten months, and suspended the hopes of the Tribunes.* It lasted three years and ten months, viz. from the latter end of 382, to the middle of the year 386, when it was taken by *Camillus*, as you may see by his own translation, p. 65. and p. 76. as likewise appears by *Livy*, book 6. c. 36. The words in the *French* are *ce siege dura quelques mois, & suspendit les esperances des Tribuns.* The true translation of which is, *the siege had now, i. e. in 383, been carrying on some months, (not a word of ten months) and suspended the hopes of the Tribunes of the People.* It might at that time be perhaps *ten* months more or less from the time it began: tho' his saying positively *ten* months, when the Authors say only *some months*, is a bold way of translating; as it is a false one to translate that in the preterperfect tense which is meant of the preter-imperfect. As he has worded it, one wou'd think the siege was over, whereas it continu'd two years longer. The *Romans* were indeed sometimes interrupted in it by their domestic dissensions, and the approach of the *Gauls*: For the translator himself says, p. 73. l. 34. no foreign war but that of *Velitræ* obstructed the designs of the Tribunes of the People.

Page 34. l. 12. He says *Camillus* suspected that the *Etrurians* wou'd give themselves wholly up to plundering the City, &c. Instead of, *Camillus* suspected the *Etrurians* wou'd AFTER THE VICTORY (*apres la victoire,*) give themselves, &c.

Page 35. l. 18. He says, *gave the Besiegers no respite*, instead of, *gave the Besieged no respite.*

Page 50. n. 3. l. 9. *The new Colony, r. each new Colony.*

Page 55. n. 7. l. 5. He says, speaking of the *Roman Colonies*, *They enjoy'd more or less of the Honours and Exemptions peculiar to the Roman Citizens in proportion to their Fidelity, and the Services they did the Republic.* It shou'd be, *They enjoy'd, BY THE PRIVILEGE OF THEIR BIRTH, par le privilege de leur origine* [this he leaves out] *more or less, &c. The services they DID the Republic,* shou'd be, *The services they HAD DONE the Republic.* In the preterperfect, not preterimperfect, much less the present tense.

Page 33. n. 85. Speaking of the old City of *Lanuvium* about 20 miles from *Rome*, He says, *the Natives at present give it the name of Lavina, or by corruption Indorina.* It is a corruption of his own making: for the Natives call it *Indovina*, (and there is some sense and analogy in that;) and so the Authors of the History likewise.

I gave a specimen just now (as indeed all these are but specimens, not a tythe of my collections of errors in the Folio Translation) I say I gave a specimen just now of a capital omission, tho' but of a single Word. I shall now instance whole Sentences, as I cou'd do of numberless half Sentences, had I room answerable to my Collections.

Book 14. p 62. l. 16. These words are left out, (after the word time) *The besiegers and the besieged gave as much terror to, as they receiv'd from, each other.*

Page 53. l. 46. After the words *recover it*, is left out this whole Sentence. *By this time the Roman Infantry made that of the Volscians give way. Déjà l'infanterie Romaine faisoit plier celle des Volsques.*

Again, Page 66. l. 16. Mr. B. has it, *Fabius and the two Tribunes of the People had learnt*, &c. instead of *Fabius and the two Tribunes of the People OF HIS PARTY had learnt*, &c. By leaving out those three words, the Reader is at loss to know which of the College of Tribunes, (for they were ten in all) the Author alludes to.

Mr. B. Page 22. l. 33. says, *Brennus order'd a chosen body of brave men to attempt to take the Capitol, &c.* It shou'd be *to attempt IN THE NIGHT TIME, to take the Capitol; pendant la nuit.*

Again, Page 75. l. 23. he says, *Camillus order'd his light-arm'd Legionary troops to march into the Plain, &c.* It shou'd be *to march EARLY IN THE MORNING, &c. Des le matin.* This some will say is only an omission of three words. True; but they are of vast importance, for the success of this and the former action, and indeed of all Actions, did and do depend on the timing of 'em. I don't see why even an Epithet shou'd be left out, especially where they are so judiciously as well as sparingly us'd as in this History. Thus p. 2. n. 5. he says *Tyrant*, instead of *FORMIDABLE TYRANT*.

Page 4. n. 7. He says, *nine days journey over*, for, *nine LONG days journey over.*

Page 16. n. 63. l. 25. Mr. B. says, *it was forbidden by the Laws to discover and divulge the mysteries of the Palladium*, instead of *to INQUIRE INTO and divulge, &c. de s'informer.*

Page 30. n. 80. l. 10. He says, *they threw this figure of a man (made of Reeds) into the Tyber*, instead of *they threw it into the Tyber IN A CEREMONIOUS MANNER*, for they did not barely throw it in; but in singular Form, as you'll soon see. Page

Page 46. n. 106. l. 11. Speaking of the *Romans* sending out Colonies, the original has it, *Rome may be said* INSENSIBLY *to have pav'd the way for the conquest of the world by this very means.* Why shou'd the word INSENSIBLY be left out? any more than the *Præ-nomen* of *Quinctius Capitolinus*, which in the original is *TITUS*, p. 42. n. 105.

It was to little purpose for the Authors to take so much pains as they have done in settling the names and other particulars of the *Roman* families, as also every thing else concerning the old *Romans* so minutely, as to make all other *Roman* Histories unnecessary, if a Translator shall come, and, as far as in him lies, destroy all that these learned and worthy Writers have so many years been building up.

Thus p. 49. last line but two, Mr. B. has it, *the Romans imputed the plague to Manlius's death, and thought that JUPITER sent it to revenge his blood on those who had shed it.* It shou'd be as 'tis in the original, *Jupiter CAPITOLINUS*; for *Jupiter* had several names, no less than 300, *Varro* says, viz. *Jupiter Xenius* or *Hospitalis*, *Jupiter Feretrius*, *Jupiter Stator*, &c. But Mr. B. leaving out the Epithet *CAPITOLINUS* has spoil'd the beautiful Idea there is in the original, and indeed in the fact it self. For cou'd the *Romans* think of any other *Jupiter* but *Jupiter CAPITOLINUS* upon this occasion of revenging the death of one who had sav'd the *CAPITOL*, and thereby preserv'd the place of that God's more especial residence from being violated by the *Gauls*? For this was what *Manlius* had done, and from that action got the name of *Manlius CAPITOLINUS*, as *Jupiter* was surnamed *Capitolinus* from having a Temple built for him on the Capitol Hill.

Page 51. last line but two, Mr. B. makes the People say, *We do not expect that Camillus shou'd join the bravery of the private Soldier to the wisdom of the General, AS HE WAS WONT HERETOFORE TO DO, comme autrefois*; these last essential words Mr. B. leaves out. The word *bravery* too I think shou'd be *forwardness*; for that's *Livy's* sense: *ne in primâ acie esset*: For an old man may be as brave as a young one, tho' not so brisk and fit to expose himself in the foremost Ranks.

Page 5. n. 24. Speaking of *Liguria Transalpina*, he says, *it is the name the ancient Greeks and Romans gave to all the Country which lyes between the Var and the Rhone*; so far he's right. But he goes on, *for this reason the People of Marseilles are VERY EARLY call'd* (instead of BY THE GREEKS CALL'D) *λιγυας*.

Page 72. n. 38. Speaking of the *Ornithromantia* or divination by birds, he says, concerning the sacred Chickens, *if part of the*
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corn which was thrown to them fell out of their mouths upon the ground the *Augury* foreboded a most happy event, and that this was call'd *Tripudium solistimum*. Whereas every body that knows any thing, either of the *Latin* tongue or *Roman* customs, must know that the exact and sole meaning of those words, as also the practice of that superstitious People was, that the grains of corn thrown to the Chickens were not only to fall out of their mouths, but thro' the greediness of the Chickens eating to knock against the ground, so as to rebound again. This was essential, else the *Augury* foreboded bad luck in the thing propos'd. *Frappant la terre*, as 'tis in the *French*, knock against the ground; but this the Translator has left out, as he has done innumerable other most necessary phrases and sentences, besides single words that carry the sense of a whole sentence along with them, as I'll soon shew. Again, where the *French* have it, such an exploit was perform'd under the *Auspices* (*sous les Auspices*) of such a General, Mr. B. has it always under the *Command* of such a General, whereas there's a great deal of difference; for, (to use the words of Abbot *Danet* and others,) "As the *Romans* commonly wou'd begin no action of moment *in-* " *auspicato*, that is, without the council of some of the *Augurs*, " so especially the same was requisite in assemblies for chusing of " *Magistrates*. The General of an army being elected with these " ceremonies. was said to wage the war in those Provinces under " his OWN AUSPICES, and all his inferior Officers and Soldiers " were said to fight under HIS AUSPICES, and therefore the name " of *Imperator* or Lord-General was never given to any Lieute- " nant-General, or the like, nor any Triumph allow'd them for any " victory, tho' obtain'd under THEIR COMMAND, when " the General was either sick or absent; for still the matter was " atchieved by HIS AUSPICES, not THEIR OWN." Therefore I always say, as often as the original has it so, UNDER SUCH A ONE'S AUSPICES, tho' Mr. B. says, under such a one's COMMAND. *Ductus & Auspicia distincta sunt*, says *Lipsius*.

Page 19. l. 4. Mr. B. says, *Brennus* drew up his army in the *Forum*. This I conceive to be not only a wrong translation, but wrong in fact. The *French* has it, *au Marché de Rome*, that is as I take it the *Forum Romanum*: For there is as great a difference between the *Forum* barely, and the *Forum Romanum*, as there is between the part and the whole. Where-ever the Original says *la place publique*, both Mr. B. and my self always translate it the *Forum*, and I believe we are right in so doing. But here the *French* has *au Marché de Rome*, which must mean not the *Forum* as it was the Pleading-place, nor the *Forum* as it was the Market-place; for neither of those cou'd be large enough to draw up an army of seventy thousand men in. I therefore translate those words *Marché de Rome*, not the *Forum* barely, as Mr. B. does; but the *Forum Romanum*, which (as it is well describ'd and expressly so named in the map of the *English Livy*) was that great and most noted part

part of *Rome*, reaching from the Foot of the Capitol to the bottom of the *Palatine Hill*, built round with stately Edifices; here were the *Basilica* and the *Comitium*, here were also the *Rostra* or common pleading-places, where they made Orations to the People; as also *Saturn's Sanctuary*, wherein was kept the *Roman Exchequer* or *Treasury*, &c. Here indeed *Brennus* might (and no doubt it was here he did) draw up his Army.

The Reader can't take amiss such informations as these, which I intend shall always accompany my corrections of the Folio-translation.

Thus p. 79. n. 55. He says, *the Prætor* (barely, without any Epithet of *Romanus* or *Peregrinus*) *has six Lictors*, &c. Whereas 'tis in the original *le Preteur de Rome*, i. e. as I have turn'd it, the *Prætor Romanus*, so call'd by the *Romans*, to distinguish him from the *Prætor Peregrinus*. The former was to judge matters of Law between the *Roman Citizens*, the other to judge cases between Strangers at *Rome*. Now which of the two does it appear by Mr. B's translation that the Authors intend? I have it, the *Roman Prætor*; so the *French*. In the same Note he says, that the *Prætor's* presence was so necessary in *Rome*, that he was never suffer'd to be absent from it *ten days*, it shou'd be MORE THAN TEN DAYS, *plus de dix jours*.

In p. 77. n. 48. l. 48. He says again, the *Prætor* had his name *quod populo preiret jure*, he shou'd have added (as 'tis in all *Latin Dictionaries*, tho' not in the original *French*) & *exercitu*: because the *Prætor* had the management as well of *Military* as *Civil Affairs*.

Another thing I can't help taking notice of, which is, the translator's visible enmity to all Figures in Speech, so as to change them or leave them out where-ever he finds them. Simplicity I own is essential to History, and Figures shou'd there be very sparingly us'd; yet sometimes they are not only passable but pleasing. Accordingly those few I meet with I constantly retain; tho' oftentimes Mr. B. delivers that in a figurative sense of his own which is express'd by the Authors in a proper, and so *vice versâ*; whereas I adhere strictly to the original; v. g. The Authors in the second paragraph of this Ild. Vol. have this expression, *C'est un cahos d'opinions, qu' il faut debrouiller pour donner de la clarté à l'Histoire*; which is in *English*, as I have translated it, literally thus, *We must therefore separate the jarring Elements of this Chaos of Opinions, in order to give light to our History*. Mr. B. turns it thus, *We must therefore rectify this confusion of opinions, if we wou'd be clear in our History*.

Thus again, it is a common expression in the *French*, and once or twice us'd in this History, *prendre le change*, which I shall here explain, because I never yet found it explain'd, in any *French Dictionary*,

onary, into *Engliſh*. The literal grammatical ſenſe of it is *to take the change*; the proper ſenſe of it is, *to ſuffer ones ſelf to be drawn off upon a wrong ſcent*; (as in hunting, when the Dogs fly out at a wrong Deer;) and the figurative ſenſe of it is *to ſuffer ones ſelf to be miſ-led*; and ſo it is always turned by Mr. B. and by me always in the proper ſenſe, as above.

Were I to make an Errata of any one of his Books, for inſtance the XIIIth. Beſides thoſe egregious blunders taken notice of in the eleven pages preceding this, I wou'd ſay: In the firſt line of the book, inſtead of *Italy is divided from Gaul by the Alps*, NATURE has divided Italy from Gaul by the Alps, *La Nature a ſeparé les Gaules de l'Italie par les Alpes*. I don't ſee any harm in the word *Nature* there; It means the God of Nature. Tully in his Speech againſt *Piſo*, I remember, calls the *Alps* the natural barrier of *Italy*, *Natura præſidio*, &c. Nay, what makes it more reaſonable to tranſlate it juſt as the Authors wrote it, is, what comes afterwards, p. 5. the *Gauls* at firſt thought it unlawful to break thro' thoſe Barriers which *Nature* had rais'd between them and their Neighbours.

Page 1. n. 2. He ſays, *the Alps which ſeparated Gaul from Italy*, inſtead of *which do ſeparate*, in the preſent tenſe, as it is in the French (*qui ſeparent*, not *ſeparoient*;) for the *Alps* are ſtill in being.

In p. 2. n. 10. *The Gauls*, (in French, *les Gaules*) I wou'd, and always do, tranſlate *Gaul*.

In p. 3. n. 13. For one of *Galbus's* Medals, r. one of *Galba's* Medals. Thus again in another place the Emperor *Galbus* for the Emperor *Galba*: for which ſome will think him a *kalb* for his pains: anglicè a Calf: in *High Dutch* a *Kalb*.

Page 40. n. 101. He groſſy miſ-represents the Authors words about the Town of *Nepeti*. They ſay, *Cette Ville eſt*, (not *estoit*) *ſituée*. Thus TOWN STANDS in that part of Old *Etruria*, which is now part of the Patrimony of *St. Peter*. Mr. B. ſays STOOD inſtead of STANDS. The Town according to him is no longer in being, whereas according to the original Hiſtory and all the Maps, it is ſtill exiſting, only has chang'd its name from *Nepetè* to *Nepi*.

Page 42. l. 44. He calls the *Circeians* the *Circenſes*, thereby turning a proper name into an appellative. *Les Circeiens*, the *Circeians*, or the *Circeienſes* as *Livy* calls them, were the Inhabitants of *Circeum* or *Circei* in *Italy*; the *Circenſes*, as B. calls 'em, were the Games kept by the *Romans* in a large place call'd the *Circus*; tho' he means the *Circeienſes*.

Page 17. l. 20. He says, The Inhabitants of *Rome* were leaving their *Domestick Altars*, instead of their *Domestick Hearths*, *leurs foyers domestiques*. It means no more than that they were leaving their houses, their wives and children (their fire-side, as we say.) Altars are a different thing from Hearths, else there's no sense in the phrase, *pro Aris & Focis pugnare*, to fight for his Religion and Country. One thing it may not be amiss to take notice of once for all, that where-ever he finds any false *Latin* in the Original, which often happens (thro' the fault of the *French* Printers) he almost always continues it.

Thus, p. 9. n. 47. *inundatione superfuissent*, for *inundationi superfuissent*.

Again, p. 37. n. 97. l. 48. *Campum stellatem*, for *Campum stellatum*.

Page 48. n. 109. *Si dat iniqua tibi*, instead of *Si det iniqua tibi*.

Page 31. n. 80. l. 50. *dicerentur*, instead of *diceretur*.

Page 79. n. 55. l. 11. *anteibunt Lictores*, for *anteibant Lictores*.

Page 71. n. 35. *creat* for *creet*.

On the other hand, where-ever it is right in the original he makes it wrong.

Thus p. 9. n. 47. he has *Ομβοεινυς* instead of *Ομβρινυς*.

In p. 71. n. 35. l. 2. He will have it *Populos*, not *Populus*, &c.

And in p. 72. n. 37. He will have *Capitale esto*, instead of *Capital esto*. *Capital* is a regular declinable true *Latin* noun substantive used by the Authors in this quotation. It signifies a *Capital offence*, as any one may see by the Dictionaries. But it seems this Translator understands *Latin* better than those Fathers, and all the Dictionary-makers what-ever, and will have it *Capitale*, tho' it is in the Original *Capital*, and often in *Tully* himself.

In short, our Translator has such a spite to *Priscian*, that he won't call him by his right name, but *Priscian* forsooth. See the same Note four lines after *Capitale*.

Again, he often by false punctuation multiplies the number of Towns, and mis-names 'em into the bargain.

Thus p. 3. n. 11. l. 26. The three Towns of *St. Pol de Leon*, *Treguier*, and *St. Brien*, he calls the Towns of *St. Pol*, *Leon*, *Treguier*,

Trequier, and *St. Brien*. Here because he found it in the *French les Villes de St. Pol de Leon, Trequier & St. Brien*, he thought *de St. Pol de Leon* must be two Towns, *St. Pol* and *Leon*, whereas it is but one, viz. *St. Pol de Leon*, *St. Paul of Leon*. *Fanum Sancti Pauli Leonensis*, in *Latin*. Any body upon inspecting the Map of *France* (in *Basse Bretagne*) may find this Town, and *Trequier*, and *St. Brien* lying in a triangle in a corner of that country adjoining to the Sea. Besides; to translate *St. Pol* into *St. Pol*, is translating *French* into *French*. Every body here does not know *St. Pol* is *French* for *St. Paul*. Some may take it for *St. Polly* or *St. Mary*. I shall take no notice of his misspelling the name of one of those three Towns (*Trequier*), which is in all the Maps and Books *Treguier*.

Page 3. n. 10. Cape *St. Matre* shou'd be Cape *St. Make*. There's no such Cape nor Saint as *Matre*. See *Ortelius's* and other Maps of *Bretagne*.

Page 27. l. 3. In a Speech about preserving the Capitol, he makes the Speaker say, The Capitol, the habitation of Great *Jupiter*! whereas it shou'd be *the habitation of our Great Deities*, (*ce domicile de nos grandes Divinitez*, in *French*.) Every body that pretends to Scholarship knows the Capitol was the habitation of other Deities besides *Jupiter*; *Juno* for instance, and *Minerva*, &c. But I'm the more surpriz'd at Mr. B's not knowing this, because in another short expostulatory speech afterwards, viz. p. 45. l. 16. *Manlius*, turning to the Capitol, thus address'd his complaints to the Gods, as Mr. B. has rightly translated them, *O Jupiter supreme King of the Gods, O Juno Queen of Heaven, Thou Minerva and all you Divinities, who are worship'd in the Capitol, will you suffer, &c.*

Page 40. n. 103. He says, *Q. Servilius* took the command of the Troops. It shou'd be, *the Troops that were left at Rome to be ready upon any emergency*.

Page 55. n. 9. He says, *the death of THE Censor was, by the Romans, thought a fatal presage*. Now who wou'd not think, by these words, 1st, That there was but one Censor, whereas there were always two (like our two Sheriffs?). 2dly, Who wou'd not think that it was the death of this particular Censor which was thought by the *Romans* a fatal presage? Whereas it was a superstitious notion the People had taken in their heads some years before, viz. that if *either* of the Censors dyed before his Office expir'd, it was a fatal presage. It is in *French*, *La mort d'UN Censeur EN PLACE, étoit regardée à Rome comme un présage funeste*. The *English* of which is, The death of a Censor (*d'UN Censeur*), (not *du Censeur*, the Censor) (*in office, en place*, which Mr. B. leaves out)

out) I say the true *English* of these words are, *The death of a Censor*, (i. e. If either of the Censors happen'd to dye in his Office) *was by the Romans thought a fatal presage*.

As I wou'd not be thought to make a long harvest of a little corn, or rather chaff, (for this is nothing else, tho' not a little in quantity) I shall for what remains only touch upon the errors briefly, tho' not so as to be dark; as Dr. *Hare* said when he snuff'd the Candle out; *Brevi esse laboro, obscurus fio*.

Page 1. n. 2. *Isidorus*, Orig. 1. 13. read *Isidorus Orig.* Mr. B. wou'd make us believe the Authors quote *St. Origen*, as well as *Isidorus*, whereas they only quote a book of *Isidorus* call'd *Origines*.

Page 2. n. 10. The *Grecks*, r. the *ancient Greeks*.

Page 4. l. 12. And in part of the present *Nivernois*, r. and perhaps in part of the present *Nivernois*.

Page 4. n. 16. *The Country of Buck in Aquitania*; French, *le pais de Buch*. In *England* there's a County call'd *Bucks*, as there is one in *France* call'd *Buch*, with an *b* not a *k*. The *French* use no *k* in their Language, nor have they any such place as *Buck* in all *France*.

Page 6. l. 16. In *one* battel, r. in *a* battel. *dans une bataille*; in one battel is a Gallicism, and may mis-lead the Leader.

Page 7. l. 22. He says, the *Cenomani* possess'd the present *Brescia*, *Cremonese* and *Mantua*. It shou'd be, in accurate speaking, the present *Brescian*, *Cremonese* and *Mantuan*. In French, *le Bressan*, *le Cremonois*, & *le Mantouan*. *Brescia* and *Mantua* are only the Cities so call'd, but the *Brescian* and *Mantuan* signify not only the Cities but the whole Dukedom thereof, and all the Country within their Jurisdiction. He might as well have translated *le Cremonois* by the word *Cremona*: but he happen'd to hit that word right!

Page 7. l. 36. *Berganum*, r. *Bergomum*. It wou'd be an endless labour to rectify all his mis-spelt names of places, so I must do as Mr. B. has done, leave it to the Reader.

Page 7. l. 25. The two most learned *Writers* of Antiquity, r. the two most learned *Historians* of Antiquity. 'Tis not *Ecrivains* but *Historiens* in the French. There were many learned *Writers* of Antiquity, who were not *Historians*.

Page 10. n. 48. Thus *little* Clan, r. this *new* Clan.

Page 10. n. 52. THE SITUATION OF THE ANCIENT CITY, r. THE ANCIENT SITUATION OF THE CITY.

Page 10. n. 50. He says *Capitolinus* gives *S. Sulpicius* the surname of *Betextalus*, instead of *Prætextatus*. Thus sometimes by disfiguring, and sometimes changing the names, He quite confounds the History from one end to the other. But he is particularly unhappy in the use of the word *Prætextatus*, for in several other parts of his work he calls him *Prætextus*. What pretext Mr. B. has to call the noble *Prætextati* eternally out of their name I can't conceive.

Page 11. n. 53. *Varro*, *Gell.* 16. r. *Varro Gest.* 16. Here again Mr. B. makes the Authors quote *Gellius* as well as *Varro*, whereas in truth they only quote *Varro's* book *de Gest.*

Page 15. l. 36. The extraordinary step they had taken, r. the extraordinary hurry they were in, *le mouvement extraordinaire*. *Brennus* could not know what extraordinary step they had taken within the walls of *Rome*; but he cou'd hear their outcries, &c.

Page 16. n. 63. The City of *Pessinunta*, r. City of *Pessinus*: *ib. Iliou*, r. *Ilium*. We don't call it *Iliou* in *English* Prose but *Ilium*. There's no such City as *Pessinanta*, it is the accusative case of *Pessinus*, *untis*.

Page 17. n. 63. A Point of Criticism which we first clear'd up in our notes in the 2d *Æneid* of *Virgil*; it shou'd be, which we were the first that ever clear'd up; in *French*, *que nous nous sommes les premiers donné la peine d' éclaircir*.

Page 17. n. 63. The heads of the *Dii Penates*, r. the two heads of the *Dii Penates*.

Page 17. l. 40. Curule chairs, r. Curule chairs adorn'd with Ivory.

Page 19. l. 37. *Toleria*, r. *Falerii*.

Page 24. l. 35. Fight then for your Temples. There shou'd be added this repetition, *The Temples of your Gods which you have in view*; *in conspectu habentes fana*, says *Livy*: For *Camillus* pointed to them with his hand; the *French* has the same, *à la veue de vos Dieux*.

Page 24. l. 41. Their natural impetuosity and fury which their rage augmented, r. their *present* rage augmented, upon account of losing their Gold.

Page 25. l. 17. *Conquer'd* City, r. *re-conquer'd* City.

Page 25. n. 71. last line, the *Sicinnus*, r. the *Sicinnium*, a dance so call'd.

Page 27. n. 73. Head of a family, or of the success, &c. r. Head of a family, or *signal favours receiv'd*, or of the success, &c. the words in *Italick* he has left out, tho' expressly in the Original, and very necessary so to be.

Page 28. l. 13. *Restor'd*, r. *rebuilt*.

Page 29. n. 76. *Vigilius*, r. *Virgilius*.

Page 31. n. 81. Present Year 363, r. present year 3 5.

Page 31. n. 81. *Glarean*, r. *Glareanus*. The Learned here always call the Learned abroad by their names somewhat Latiniz'd. Thus we say *Brietius* not *Briet*, as Mr. B. calls him in the preface & *passim*. So *Cluver* always instead of *Cluverius*. *Cedrin* for *Cedrenus*, &c.

Page 32. l. 26. For 17th *July*, r. 7th *July*.

Page 37. n. 97. Tribe *Papinia*, r. Tribe *Pupinia*.

Page 37. n. 97. Families, r. *illustrious* families.

Page 37. n. 97. Last line but 7. Country of *Sabaturn*, r. *Sabatia*.

Page 39. l. 38. That they were not able to kill the fugitives; *they were so numerous*. omitted.

Page 55. l. 23. One of the Censors, r. one of the *two* Censors.

Page 56. l. 8. *But the death of one of the Censors suspended the hopes*, instead of *but the death of one of the Censors ON A SUDDEN dash'd the hopes*, &c.

Page 55. n. 7. l. 6. 2d Col. And the services they *did* the Republic, r. And the Services they *had done* the Republic. The other is nonsense in that place.

Page 57. l. 46. *Twenty five days*, r. *Twenty days*. See *Livy* for this and other facts.

Page 59. n. 14. l. 20. *Publius Claelius* had the surname of, &c. r. *Of the other three Tribunes, Publius Claelius* had the surname of, &c. The *Italick* omitted.

Page 62. l. 27. After the Military Tribunes had recover'd the City, r. After the Military Tribunes had recover'd the City *that was in alliance with them*; the six last words omitted.

Page 63. n. 22. This Latin word *STOLO*, &c. r. This Latin Noun *STOLO*, &c. Because every Scholar knows there's likewise a *Verb* *STOLO*. *Nom* in French signifies a *Noun*, not a *Word*. Every *Verb* is a *Word*, but every *Word* is not a *Verb*.

Page 64. l. 41. Said *Sextius* to his Collegues, r. Said *Sextius* to his Collegues, *who were his adversaries*; the four last words omitted. The Reader need but give himself the trouble (if he won't believe me) to turn to the places, and he'll be convinced of the defectiveness of the Translation for want of such members of Sentences.

Page 68. l. 15. Were *actually* voting, r. were *going* to vote.

Omitted *Marginal* Authorities out of *Livy*, *Plutarch*, *Zonaras*, &c. innumerable; not so much as their names mention'd, p. 4, 8, 18, 21, 80, & *passim*, besides quotations in the body of the notes themselves where the Books and Chapters of the Authors quoted are omitted. Thus the Reader is left to look all over *Livy*, *Strabo*, *Plutarch*, *Zonaras*, *Persius*, and hundreds besides, before he can find the places the Authors of this History referr to, tho' they themselves in the Original have made it their particular care to specify the several Chapters as well as Books of every Author they cite. And here it wou'd make a man sick to read what Mr. *Bundy* says, in recommendation of his care about the quotations, in his Preface; "I have been more particular in the References than the *French* Edition is, for the sake of the *English* Reader, that he might with the more ease have recourse to the Original Historians; and I have referr'd, not only to the Books but Chapters of *Livy*, and to the Pages of *Dion. Hal.*". But does Mr. B. think that by doing these trifling things, he justifies himself for leaving the others (of importance) undone? Are *Dion. Hal.* and *Livy* the only Authors quoted by *Catrou* and *Rouille*, that he thinks worth acquainting the *English* Reader with the names of? If there cou'd be any comparison in things incomparable, *Plutarch's* Works are to me equal to the other two.

Page 70. l. 56. He says, *Must a Sextius for instance be prefer'd in that case before the Great Camilus?* It shou'd run thus, *Must a Sextius, for instance, ON ACCOUNT OF YOUR LAW, (à la nécessité de la loi) be prefer'd, &c.* a material omission.

Page 70. l. 30. We approve only two of your Laws, r. we approve only two of your *four* Laws. *de vos quatre loix.* The Affair of the *four Laws* made so great a noise as to become almost proverbial.

Page 72. n. 38. l. 3. To which no body had a key but the Augurs, r. to which (*they believed*) no body had a key but the Augurs. By leaving out that material parenthesis our Translator has not indeed made the Authors speak Nonsense, but has very much alter'd their Sense. Again the same note l. 41. *Pliny*, he says, *confesses, &c.* But he does not tell us where. Why shou'd the reference *lib. 10.* be omitted?

Page 75. l. 21. In the *Field*, r. in the *Fields*. Again, l. 23. *Plain*, r. *Plains*.

Page 76. l. 36. The Government of *Rome* was chang'd, r. the Government of *Rome* was *thereby* chang'd; an emphatical word there.

Page 76. last line but two. The Consuls and Military Tribunes did so and so, r. *Formerly* the Consuls and Military Tribunes did so and so.

Page 79. l. 32. *Camillus* was the institutor of this Office, *so, &c.* r. *As Camillus* was the institutor of this Office, *So, &c.* By leaving out such necessary Conjunctions, Adverbs and the like, the sense of the History is in thousands of places maim'd and mangled by this *Translator* or his *Agents*, as miserably as poor *Crispe* was by *Coke of Bury*, by his infernal Factor in *Leather-breeches, Carter*.

Page 80. l. 24. These establishments being *once* made, r. These establishments being *now* made. A great difference in the Sense!

Having taken notice of a material error in Mr. B's translation relating to the sacred Chickens, their manner of eating; and the same being a point of Religion among the *Romans*, I can't think any body can take it amiss if I transcribe from the Explanatory Index of *Livy* an Account of the *Aruspices, Auspices, and Augurs*, especially since it will give me an opportunity of correcting a very material error in that Explanatory Index, and likewise of Explain-
ing

ing that Explanatory Index it self. The Gentleman whoever he was that translated *Livy*, did well to annex that Index, but he shou'd have taken more care in the Diction, and also in correcting the Press. For he says, as you'll see below, "Birds appearing on the left hand were commonly accounted lucky, because the Giver's right hand in bestowing a benefit is opposite to the Receiver's Right." Which it is not, if I know my right hand from my left. The Giver's Right hand is opposite to the Receiver's Left. But to proceed, He says, and very rightly "That the *Aruspices*, *Aspices*, and *Augurs*, were three several sorts of Sooth-sayers or Cunning-men among the *Romans*, who by distinct ways did all pretend to divine and presage or foretell the success of matters future. The *Aruspices* by viewing the Entrails of beasts, and therefore were so called *ab aras inspiciendo*, from beholding the Altars. As the *Aspices* took their name *quasi Avispices*, Bird-viewers, because they foretold things by beholding the flight of Birds. And thirdly, the *Augurs* were so nam'd *ab avium garritu*, from the Chirping or Chattering of the Birds, by which (rather than by their flying) these Gentlemen resolved all questions. But the latter word *Augur* is often us'd Synecdochically for all kinds of Divining, whether by observing the Entrails of Beasts, the flying, screeching and chattering of Birds, or Thunder and Lightning in the Heavens, or marking the rebounding of crums (or grains of Corn) cast unto Birds, which was call'd *Tripudium*. The College of *Augurs* was first establish'd by *Romulus*, there being then but three persons therein, one for each Tribe; but *Servius Tullus* the 6th King, when he divided the City into four local Tribes or Quarters, added a fourth *Augur*, all elected out of the *Patricii*; but afterwards five more, chosen out of the Commons, were added. The manner how the *Augur* made his observations was thus, He sat upon a Castle or Tower, the Air being fair and clear, in his Soothsaying Robe call'd *Lana*, holding a crooked Staff in his hand (call'd *Litnus*) his head cover'd, and his face towards the East: being thus plac'd, he quarter'd out with his crooked Staff, the Heavens into certain Regions which he call'd *Templa*, being to take notice in which of these Regions the Birds shou'd appear; then he kill'd a Sacrifice, offer'd Prayers, after which he watcht for the tokens, which if lucky, he encourag'd the business; but if unlucky, then he did *obnunciare*, or gain-say it, shewing that the matter propos'd was not pleasing to the Gods. Birds appearing on the left hand were commonly accounted lucky, because the Giver's right hand in bestowing a benefit is opposite to the Receiver's RIGHT. The *Augur* that did divine by the crums (or grains of corn) cast to the Chickens in a Coop was called *Pullarius*, or the Chicken-Prophet. When he would know the pleasure of the Gods in any matter, he was wont early in the morning to repair to the place where the Chickens were kept, where silence being

“ commanded, and the Coop open’d, they cast crums of bread (or
 “ grains of corn) to them. Now if the Chickens either came
 “ slowly, or not at all to the bread, or if they walk’d up and down
 “ by it, not touching it, then was it a token that the matter was dis-
 “ pleasing to the Gods, and wou’d have an ill end; but if the
 “ Chickens did hastily leap out of the Coop, and eat so greedily
 “ that some fell out of their mouths, *and rebounded on the ground*,
 “ then the Cunning-man pronounced success in the matter pro-
 “ pos’d, and this was call’d *Tripudium Solistimum*. The *Arus-*
 “ *pices* Craft lay in observing whether the Beast that was to be
 “ sacrificed came to the Altar willingly, or died without much
 “ struggling or bellowing, at one blow or many; whether any un-
 “ lucky object were seen or heard whilst they were sacrificing,
 “ whether the Bowels, and especially the Liver, were fair and na-
 “ tural; for if they appeared of an ill colour, dried up, ulcerous,
 “ imposthumated, or the like, it was an ill Omen.”

Tho’ the above-given account is well enough in the main, yet it wants some farther explanation, as thus; The Translator says, Birds appearing on the left hand were commonly accounted lucky, because the Giver’s right hand in bestowing a benefit is opposite to the Receiver’s Left (so he meant, tho’ he says the Right.) He shou’d have told us who were meant by the Givers. I suppose the Gods must be meant by the Givers, because their right hand is opposite to our Left; as *Calepin* observes upon *Virgil’s intonuit levum*, a lucky sign: *quod quæ nobis sinistra sunt, superis sint dextra*. When the birds were seen flying on the Left hand it was deem’d more fortunate than when they were seen on the Right; the reason of which was this, the Ancients wou’d needs have it that the seat of the Gods was in the North, and that from thence they look’d towards the South, and so had the East (where the Sun rises) on their Left, and the West (where he sets) on their Right. And from thence the left-hand tokens were said to be lucky, because those things which are upon the RISE are better and more agreeable than those upon the FALL. This Observation I have extracted out of *Plutarch’s Papia*, *Festus*, *Var.* and others.

But it must be confess’d, as *P. Vallemont* says, in his *Elements de l’Histoire*, that however fond the *Romans* were of these Superstitions, persons of wit and understanding had no manner of regard to ’em, but laugh’d at the ridiculousness of them. *Tully*, who was himself of the College of *Augurs*, to shew the vanity of that art, wou’d often say, he wonder’d how two *Augurs* cou’d look at one another without laughing. Nay, *Claudius Pulcher*, in a rage at the holy Chickens refusing their meat, threw them into the Sea, and said they shou’d *drink* at least, if they wou’d not *eat*. *Petronius Arbitr* rallies the *Pagan* Religion in several places of his *Satyricon*; but nothing comes up to that part of his Satyr relating to the death of the sacred Goose, and the speech which *Polyzenos* makes to the Priestess. And it is very well worth observing the pleasant manner

manner in which *Petronius* describes the circumstances of cutting up that sacrifice, and plucking out its Liver to see if it were sound or no, and the Priests foretelling what shou'd happen thereupon, all which from the beginning to the end *Petronius* describes as one of the most ridiculous ceremonies in the world; especially that of the *Aruspices*, or as the *Greeks* (for it was a very ancient science) call'd it the *inspection of the Liver*, from the good or bad constitution whereof, as likewise from the Heart of the Beast sacrific'd, they us'd to infer good or bad luck in the thing propos'd.

After all, however ridiculous these things may have seem'd to some of the *Romans*, and to all of Us, it's certain, as Mr. *Dennis* says, their Divinations by the Flight of Birds, the Entrails of Beasts, and the pecking of Chickens, &c. had a peculiar Influence upon the Felicity of the *Roman Republick*, [and therefore ought to be better explain'd than Mr. B. has thought fit to do.] *The Sooth-sayings* (says *Machiavil*, the prince of political Writers, Ch. i. lib. i. of his Discourses) *were not only for the most part the Ground of the ancient Pagan Religion, but they were also the occasion of the Roman Republick's welfare. For which reason the Romans had more Regard to them than to any Order besides, and made use of them in their Consular Assemblies, in the Beginnings of their Enterprizes, in drawing forth their Armies into the Field, in Fighting of pitch'd Battels, and in any other important Action either Civil or Military. Nor ever cou'd they undertake any Expedition, till they had first assured the Soldiers, that the Gods had promis'd them the Victory. For,* says he, at the end of this same Chapter, speaking of the Divination by the pecking of Chickens, *there was no other end of this Manner of Sooth-saying, than to encourage the Soldiers to fight; for Boldness always wins the Victory.* Again, *Machiavil* attributes all the felicity of that State to the Religion establish'd among them by *Numa*, of which Religion, as above, the *Auguries* were the main ground work. Disc. on *Livy*, Lib. i. Ch. ii. And a little lower in the same Chapter, he adds, *If a man considers well the Roman History, he shall find of how much Efficacy their Religion was for the commanding of Armies, for the Reconciling the Senate and People, for the preserving good Men, and for mortifying the Lewd. So that if we were to dispute to which of the two Princes Rome was more oblig'd, to Romulus or Numa, I believe Numa would be preferr'd; for where Religion is, Military Discipline is easily introduced; and where they have no Religion, and are already Warlike, this hardly follows.*

The Authority of *Machiavil* is so very great in Political Matters, that I cannot forbear the quoting him once more in this very Chapter: He a little lower has these Words; *Wherefore, having well consider'd all, I conclude, That the Religion introduced by Numa, was one of the principal Occasions of that City's Happiness; for that caus'd good Orders, good Orders brought good Fortune and all the happy Successes of their Enterprizes; and as the Observance*
of

of Divine Worship occasions the Greatness of a Commonwealth, so the Contempt of it destroys it.

The Reader will give me leave to add to these quotations out of an *Italian* Author, one passage more out of a *French* one, because it may serve to convince him how necessary it is that We shou'd have a good, that is, an equally true and smooth Translation of this *Roman* History, since we have never an original one in our language, with Notes to it as this has, which contain at the same time the *Roman* Antiquities. “ We have nothing in History, says “ *P. Vallemont*, more grand than the *Roman* Empire. It was in- “ comparably more powerful and more extensive than the three “ great Monarchies which preceded it, it was the Work and At- “ chievement of the Valour and Wisdom of the *Romans*; and it “ is upon account of this marvellous Work (the admiration of all “ the most exalted Spirits, and of all the ablest Politicians) that “ even those who have an indifference to things of Antiquity, are “ yet very desirous to look into the particulars of the *Roman* Hi- “ story, whilst they are very well content to be ignorant of those “ of all other Kingdoms.”

I was saying just now that those concern'd in Mr. B's Translation don't seem to me to be sufficiently Masters of the *French* for such a work as this.

Thus in Vol. I. p. 505. of Mr. B's translation, Note 11. he says *the People assum'd* (instead of *re-assum'd*) *the right of Nominating two Quæstors*.

P. 545. n. 85. l. ult. He says *stern of a ship* for *head of a ship* — *la proue* in *French*, *Italian*, *Spanish*, *Greek*, *Latin* signifies what we likewise in common *English* call the Prow, i. e. the Head or Beak of a Ship. This he calls the Tail or Stern.

P. 558. n. 8. According to some Geographers, instead of *by consent of all Geographers*, in *French*, *de l'aven des Geographes*. So in another place *au Capitole* he translates UPON *the Capitol* instead of IN *the Capitol*. There's a great deal of difference between sitting upon the Parliament-house and in the Parliament house.

P. 523. n. 42. *Coffi ab antiquis dicebantur natum* (it shou'd be *naturâ*) &c. Tho' this may be a fault of the Printer, 'tis an ugly one, and makes the whole *Latin* Quotation perfectly unintelligible. With submission, Mr. B. seems in many of his Quotations to shew very little concern whether they are right or wrong printed.

P. 558. n. b. 8. He says, *in order to make the Tyber navigable*, instead of *more navigable*: a material fault.

Mr. B.

Mr. B. by inserting sometimes a word too much spoils all the rest: thus has he (p. 532.) been guilty of a material Error concerning *Livy's Account of the Dictator Posthumius's* causing his own son to be beheaded for fighting a party of the Enemy, contrary to his Father's Orders, tho' he conquer'd them. Mr. B. makes the *French Authors* say of *Livy*, that *According to Him, Rome never produc'd BUT two such Instances of Inhumanity.* Whereas in the *Original French*, as likewise according to *Livy's Account*, it shou'd be, *Rome never produc'd two such Instances of Inhumanity. Rome n'a pas donné deux exemples d'une pareille inhumanité. Not n'a pas donné que deux exemples, &c.* A vast mistake!

Mr. B. sometimes by inserting a word too little spoils all again. He says (p. 534.) *These Disputes produc'd ill Effects*, instead of *two ill Effects*. Such omissions are intolerable: because they take off from the beauty of the Original. *Ces contestations produisirent deux mauvais effets.* And then the Authors go on to tell us that the first ill effect was, they delay'd the vengeance of the *Romans*, and secondly made the people insist that the government of the Republic shou'd be plac'd in the hands of Military Tribunes, and not Consuls.

Year of *Rome* 326. p. 534. l. 8. Mr. B. has it — *But the Romans, tho' injur'd, continu'd still to observe the Truce more religiously than the Veientes did who had broken it.*

Les Romains furent plus religieux à observer la Trêve, quoiqu'il eussent été offensés, que ne l'avoient été les Veiens, qui l'avoient rompue.

I say, *The Romans, tho' injur'd, religiously observ'd the Treaty which the Veientes had broke without being injur'd.*

He enervates the Sense of the Authors eternally by using words not half expressive enough, or else, by using different words from theirs, gives you but half the fact.

P. 510. l. 43. He makes the Consul's Brother say — Will not the People be satisfied if the Consulship, which is now enjoy'd by two Patricians, &c. It shou'd be, now limited to two Patricians, &c. *si le Consulate terminé à deux Patriciens, &c.*

P. 513. l. 28. He says, Let the Censors inquire into the ages of the persons in every family, &c. It shou'd be, *into the antiquity of Families, l'ancienneté des familles, &c.* the Age of each Person, *l'age de chacun*, comes afterwards. But as I said, so I say it again, he does not understand the *French* tongue. Thus in p. 515. l. 28. he mistakingly says a man of weight, for gravity, i. e. seriousness; for that's the meaning of the french *gravité*.

P. 511. l. 33. He mis-represents a Ceremony for a Fact — by saying, *when the five Classes arriv'd in the Campus Martius, in or-*
der

der of battle, they actually placed themselves, &c. instead of—when they were come to the Field of Mars, which was to be done in order of battle, they were to place themselves, &c.

P. 516. l. 9. He says, *the Consuls therefore made it their business to bury the remains of that infamy in oblivion which the Roman People had brought upon themselves by the unjust judgment formerly pass'd against the Ardeates.* Is not this as much as to say that the Consuls made it their business to forget that infamy which, &c. To bury in oblivion is to forget, and is never otherwise understood in English. A man may forget a thing, *i. e.* bury it in oblivion for himself, but not for another. The true translation is; The Consuls therefore made it their business to wipe out of the minds of men the remains of that infamy which the *Roman* people had brought upon themselves, &c. *Les Consuls s'appliquerent à effacer de la memoire des hommes (not ensevelir dans l'oubli) les restes de l'infamie que le Peuple Romain s'etoit attirée, &c.* And this they did by restoring to the *Ardeates* the lands they had unjustly taken from them, as appears in the next page.

In p. 391. l. 33. *They left Præneste and Gabii WITH RELUCTANCE, (I say, they were SCARCE got out of Præneste and Gabii) when the Consul Lucretius fell suddenly on them. A PEINE sortoient-ils, &c.*

The XIth Book begins with a manifest mutilation, if not assassination, of the Authors Sense, p. 499. l. 7. *The Peace, says he, which then reign'd in Rome did not produce any great Events; but the years which furnish'd the fewest materials for an History, were not the least advantageous to the People.* The Original has it, *La Paix qui regnoit alors dans Rome n'y produisit pas de grands evenemens; mais les années qui fournissent le moins à l'Histoire, n'ont pas été le moins avantageuses aux Peuples.*

I say, “*The Peace which then reign'd in Rome produc'd no great Events; but the years which afford the least matter for History, are not always the least advantageous to Nations.*”

Here has Mr. Bundy, by not knowing, or at least not attending to the difference, in *French*, between *au Peuple* and *aux Peuples*, quite murder'd the Authors meaning, and apply'd that solely to the *Romans*, (exclusive of other nations,) and at some particular times too, which in the original you see is a general political observation applicable not only to *Rome*, but to all other Nations, and almost at all times.

I shou'd take it as a great favour if the Authors of this History, who have *insur'd* (or are said to have *insur'd*) the truth of Mr. B's Translation by a *Policy* under their hands of three lines prefix'd to it in *French*, wou'd please to inform me what is meant by the following Paragraph as translated by Mr. B. p. 512, “For
“ it

“ it was not then customary to write on tables covered with wax,
 “ or parchment, or barks of trees prepared for that purpose, but on
 “ *linnen cloths*, which were made fit to write upon : *Pliny* con-
 “ firms the truth of this custom.

Here I shall observe but two things, first, that it was very strange
 the *Romans* shou’d prepare a thing, on purpose not to use it ; se-
 condly, that *Pliny* shou’d confirm the truth of a Custom that was
 not Customary. An Uncustomary Custom is something like Dr.
Sacheverel’s Unconditional Condition.

In the same page, and in the next Paragraph to the other, there’s
 such another period, *viz.* “ *Tully* speaks of these two *Consuls*, in
 “ a letter to PAPHRIUS *Pætus* in his *Epist. ad Famil.* 1. 9. *How*
 “ *can you deny*, says he to him, *that there ever was a PAPHRIUS*,
 “ *who was not a Plebeian*? *For there were several Patricians of the*
 “ *Second order, of your name, the Chief of which was Lucius*
 “ *PAPHRIUS Mugillanus, who was Consul with Lucius Sem-*
 “ *pronius Atratinus, in the year of Rome 312. But then your fa-*
 “ *mily was call’d PAPHRIAN.* His words are these. *Sed ta-*
 “ *men, mi Pæte, qui tibi venit in mentem negare Papyrium quem-*
 “ *quam unquam, nisi Plebeium fuisse? Fuerunt enim Patricii mi-*
 “ *norum gentium, quorum Princeps Lucius Papyrius Mugillanus,*
 “ *qui Consul cum Lucio Sempronio Atratino fuit anno post Ro-*
 “ *manam conditam, 312. Sed tum PAPHRII dicebamini.*

Here he quotes *Tully* for the Author of much such a piece of
 Sense as he did *Pliny* before. But the cream of the Jest is that by
 way of super-erogating upon the *French* Authors Mr. B. carries
 the Quotation farther than they do, by the last period ; *Sed tum*
Papyrii dicebamini. This had not been amiss in Mr. B. if he had
 quoted that period right. And it ought to be quoted right or not
 at all ; for it is of that importance, as the publick will see by my
 translation, that not only the Authors have made it an article in
 their Index, but likewise the Editors of the Dauphin Edition of
 those Epistles of *Tully* have made a very useful note upon it.

§. That Mr. B. is so very indifferent about the Notes as to leave
 them to some other hand to translate, I think I can demonstrate in
 abundance of Instances, wherein the Notes disagree with the Text
 in the Translation, as also others both in the Text and Notes
 wherein the Translator discovers his ignorance of the *French*
 Tongue, egregiously.

In p. 521. l. 21. “ The *Fidenates* grew weary of the Repub-
 “ lick and revolted to K. *Tolumnius*, &c. “ The *Romans* there-
 “ fore sent four Ambassadors to the *Fidenates* to know the reasons
 “ for which they revolted.” Pour sçavoir d’eux les causes de leur
 infidélité. All this is right in the Text, and is conformable to
Livy’s words, *causam novi consilij querere*, i. e. to ask the reason
 of their late conduct. But in Mr. B’s note there N^o 37. the Tran-
 slation

lation has it, *The Romans sent four Ambassadors to the Fidenates TO DEMAND SATISFACTION FOR THEIR REVOLT*; tho' but half a dozen lines higher up in the Text it is as aforesaid *TO KNOW THE REASONS FOR WHICH THEY REVOLTED*. A vast difference!

A Specimen of the ERRORS in the First Book only, of Mr. B's First Volume.

L IB. 1. p. 2. l. 3. *Different situations* shou'd be *different Revolutions*. In French *diverses situations*, a Gallicism which may stagger some that are ev'n no strangers to the *French Language*.

Ib. 1. 23. *Crowned heads* is too modern a word for Kings that reigned five and twenty hundred years ago: The *French* has it, *Diadems*, which differ vastly from *Crowns*.

Ib. 1. 28. *Opulence* proved an *Enemy to the Roman Virtue*. Here he drops the Figure again, as he always does. I say, *Prosperity* made wide breaches in the *Roman Virtue*: In French, *Opulence fit des brèches à la Vertu Romaine*.

Ib. 1. 37. *By the conversion of one of the Lords of the Universe to the Faith of Christ*. There is not one Reader in five hundred will readily apprehend who is meant by this Lord of the Universe. I will not say Mr. B. was ignorant that the Authors meant *Constantine the Great*, the first Christian Emperor. But if he knew it, he had done well to make a note of it, as I have done in the Margin of mine.

P. 3. l. 2. Mr. B's period ends, *the remains of ruined Troy*. Mine, *the remnants of Troy reduc'd to Ashes*. (*des restes de Troye reduite en cendres*.) What a pragmatistical way is his of putting the Participle first!

P. 4. l. 17. *The Statue of the Prince*, shou'd be *the Statue of the Trojan Prince*.

P. 5. l. 18. *Some women weary of the Sea, had set fire to the Vessels in which they came*. This is false; for they set fire only to *SOME* of the Vessels in which they came. *Quelques femmes lassées de la mer, avoient mis le feu à QUELQUES-UNS de vaisseaux qui les avoient portées*.

P. 5. n. 23. *There is a Tower which COMMANDS the Sea*. It shou'd be *which LOOKS OVER the Sea*. It is in French, *qui domine SUR la mer*, not *qui domine la mer*. A vast difference! *Dunkirk*, for instance,

instance, did once command the narrow Seas, but now it only looks over 'em.

P. 6. l. 7. *Had worn out the remembrance of the Country from whence THEY came.* It shou'd be, *from whence THE MOST ANCIENT PEOPLE OF ITALY came.* *d'où le plus ancien peuple de l'Italie étoit sorti.*

P. 7. l. 13. Mr. B. by adding but a single word out of his own head, viz. (ALSO) which is not in the original, has made the Romans to be a vanquished and fugitive people, like those to whom they ow'd their original. For thus he says, *The Empire of Rome ow'd its original to another nation which was ALSO vanquished and fugitive.* In French, *L'empire (de Rome) dut son origine à une autre nation vaincue & fugitive.* Not a word like *aussi* or *de même vaincue*, &c. Expunge that word ALSO and 'twill run as I have translated it, and as the Authors expressly word it.

Ib. l. 26. Mr. B. says, *a cessation from Labour was granted to all ANIMALS during the festival of the Equestrian Neptune, and they were crown'd with flowers.* Wou'd not one think that Dogs and Cats, and Mice and Rats, and all other animals as well as Cattle were crown'd with flowers? The true meaning of *les animaux* there is not ANIMALS but CATTEL as I have translated it.

Ib. n. 36. Mr. B. says, *the Subterranean CAVERN MADE by Evander was dedicated to the Equestrian Neptune.* Instead of *the Subterranean ALTAR ERECTED by Evander was dedicated*, &c. *l'autel souterrain qui fut ERIGÉ par Evandre étoit dédié à Neptune Equestre.* There's as much difference between an Altar and a Cavern, as between a But of Beer and a Cellar.

P. 8. l. 6. *Expressing their thoughts in characters,* shou'd be *VISIBLE characters.* *Par des figures sensibles.*

Ib. n. 37. *Used by the Latins,* shou'd be, *ANCIENT Latins.* *Les ANCIENS Latins.*

P. 10. l. 43. Mr. B. says, *EVANDER (for he's the antecedent) introduced Deities of his own Country, and to the Religion of the Latins added that of Troy.* It shou'd be, *ÆNEAS, in his turn, introduc'd Deities, &c.* *Enée à son tour, établit, &c.*

P. 12. n. 56. *According to Geographers,* shou'd be, *according to MOST Geographers.* *Selon le commun des Geographes.*

Ib. l. 16. Mr. B. says, *Æneas's Son follow'd his Father's fortunes IN Italy.* It shou'd be *INTO Italy.*

Ib.

P. 12. l. 44. Mr. B. says, *But the happy Event which follow'd, chang'd the nature of Omens in Italy.* It shou'd be, *in Italy FOR THE FUTURE: dans la Suite:* omitted.

P. 13. l. 7. *The Conquerors passed THE NIGHT upon the field of Battel.* *The rest of the Night* it shou'd be, tho' not in the French.

P. 14. l. 7. *This little State had no greater extent IN THOSE DAYS, than from Alba to the mouth of the Tyber.* IN THOSE DAYS (*Alors*) left out.

P. 15. l. 11. After the word *circumstantial*, omitted, *The Mist that cover'd them begins to break away.*

Ib. l. 44. *Rhea Sylvia made an appointment to meet there a young Nobleman whom she lov'd. A young Nobleman!* how polite! how courtly! how apposite to the Age preceding the foundation of *Rome!* 'Tis pity, when their hand was in, they did not change *Rhea Sylvia* into *Madam Sylvia*.

P. 16. l. 27. After the word *Alba*, omitted; *There they were left to the mercy of the waves.* *Là on les laissa voguer à la merci des flots.*

P. 17. l. 10. *And he did not neglect the cultivating their minds;* it shou'd be, *but AT THE SAME TIME he did not neglect cultivating their minds.*

Ib. l. 32. *Remus is surrounded with his followers, is led away to Numitor, &c.* It shou'd be, *Remus, with his followers, is surrounded; is led away to Numitor, &c.* It was *Numitor's* Shepherds surrounded *Remus* and his Followers, and led them away to *Numitor*; whereas according to Mr. B. *Remus* was surrounded by his own men, &c.

Ib. n. 69. Mr. B. says, *The ceremonies which were observ'd in the feast of the Lupercalia were these: First, two Goats and a Dog were KILL'D.* It is not so in the French. *Voici les ceremonies qu'on y observoit. On immoloit des chevres, & un chien.* That is, as I have translated those words, *The ceremonies observ'd at it were these. They sacrificed Goats and a Dog.* No number of the Goats specify'd; only Goats, *des chevres*, not *deux chevres*. Again, the word *immoler* signifies both in French and Latin, to *Sacrifice*, not properly to *KILL*. Once more, there's no such formality in the *Exordium* of the Sentence as *FIRST Two Goats, &c.*

P. 19. l. 37. *A crown which he had unjustly possess'd FORTY years.* It shou'd be *forty FOUR years.* *quarante quatre ans.* P.

Lib. I. p. 19. n. 70. *Tenebat* for *tenebant*. *Ammian* simply for *Ammianus Marcellinus*.

Page 20. l. 26. *Fifty families* instead of *above fifty families*.

Ib. l. 38. *And from the People, this Jealousie* AFFECTED the two Brothers themselves (Romulus and Remus). I say reach'd the two Brothers themselves: & *la jalousie se communiqua, du peuple, aux deux freres*. Mr. B's turn has not reach'd the beauty of the original, nor indeed of my Translation.

Ib. n. 72. After the word *feed*, add this Sentence, or from *Pales, the Goddess of Shepherds. On de Pales Déesse des Bergers*.

Page 21. l. 18. After the word *Vulturs*, add this Sentence, *This therefore was settled. On s'en tint là*.

Page 22. n. 78. After the word *other*, add this Sentence. *This custom is sufficiently attested by Medals. Les Medailles font foi de cette coutume.*

Ib. n. 79. Mr. B. says, *Alexander* mark'd out *Alexandria* with meal. Why does not he let his Reader know it was *Alexander the Great*, as it is in the original, for there were several Kings and Emperors of the name of *Alexander*?

Ib. n. 81. He says, *Donatus* has given into the same opinion. He shou'd have said, *The JESUIT Donatus*, as it is in the Original. Else some may mistake it for *Donatus* the Heretick, who plagued the world a thousand years before Jesuits were dreamt of.

Page 25. l. 20. After the word *Kings*, add, *one that promises a long reign. qui nous donne l'esperance d'un long regne.*

Page 26. l. 5. The CHILDREN of these first *Fathers*, were call'd *Patricians*. It shou'd be the SONS. So again same page, l. 26. "If either they or their *Children* (instead of *Sons*) were taken prisoners in war, &c". Children takes in Daughters: but they cou'd not be taken in war, nor were ever call'd *Patricians*. It is *les fils* in *French*, not a word of *les filles*.

Ib. n. 92. 2d col. After the word *race*, add this Sentence, *These were the Patrons in the first ages of Rome. Tels étoient les Patrons dans les premiers tems de Rome.*

Page 28. n. 99. *Divorces seem in certain cases to have been permitted even FROM Romulus's time.* I say, even IN his time. *DES le tems de Romulus.* That particle *des* is inclusive, not exclusive.

Page 30. n. 107. *This Valley was called Intermontium.* A very concile way of saying *This little Valley between the two summits of the Hill, was known among the Romans, by the name of INTER-MONTIUM.*

Page 32. l. 10. *They being unarm'd and frighted, FELL in disorder.* Instead of *FELL in disorder*, it shou'd be *BETOOK THEMSELVES TO FLIGHT in disorder.* *prireut la fuite en désordre.*

Ib. n. 115. *It was customary in the marriages of the Romans, it shou'd be ancient Romans.* *dans les mariages des ANCIENS Romains.* I know not for what reason it is, unless it be an extreme love of Novelties, that Mr. B. always leaves out the word *ancient*. Thus in p. 36. n. 129. *This Temple*, instead of *This ancient Temple.* &c. &c. &c.

Ib. n. 116. Wherefore the Poets ALWAYS give Neptune the surname of *Thalassios*. This is directly false. It shou'd be ALMOST always, *presque toujours.*

Page 33. l. 39. *The Sabines sent to the Romans to demand their daughters.* It shou'd be *re-demand* their daughters. Else some may think the Sabines sent to demand the daughters of the Romans in marriage for themselves: whereas they sent to demand their own daughters back again, whom the Romans had forc'd away from 'em. *Ils envoyèrent re-demander leurs filles.*

Page 34. n. 120. *The name of Sancus was given him, because, &c.* It shou'd be *was PROBABLY given him, because, &c.*

Ib. n. 123. *ANTIQUITY abhorr'd those that, &c.* instead of the *ANCIENTS abhorr'd those that, &c.* *l'Antiquité, &c.* a Gallicism.

Page 35. n. 124. He says the first King of Rome was CONCEIV'D the 4th of April, instead of BORN the 4th of April. Another Gallicism (*sut conceu*). Again in the same Note, he DEFEATED Acron, instead of SLEW Acron. *il DEFIT Acron.*

Ib. l. 14. He says, Romulus decreed to himself the Honours of a Triumph; for so the Reception given to Conquerors at their Return from their Conquests WAS CALLED. It shou'd be, *was FROM THAT TIME called.* An unpardonable omission, tho' but of a single adverb (*dés lors.*) By leaving it out Mr. B. wou'd make one believe

believe there was such a word as *Triumph* in use among the Romans, before there was any such thing as a Triumph known, and even before there were any Romans to enjoy the Triumph. For Romulus was the first King the Romans had, and this Triumph of his was the first Roman Triumph. The whole French period runs thus; *Il se décerna donc à lui-même les honneurs du Triomphe, car ce fut ainsi qu'on appella, DESLORS, la réception qu'on fit au victorieux, à son retour.* That is, as I have turn'd it, *He decreed himself the Honours of the Triumph, which was the name always used AFTERWARDS for the reception given to the Conqueror at his return home.*

There wou'd be hardly any end of specifying even all the material omissions in this Translation; but if I were to add to them all the other less important, tho' in some degree necessary, single words (exclusive of sentences) which he has omitted, I shou'd never have done. Well may he go on faster than one who takes care to translate his whole Author, and who at the same time spares no pains, time, nor expence, to inform himself of the true meaning of every individual Word, as well as Thing in the whole History, before he suffers the least *iota* to be wrought off. Methinks I see the hurry Mr. B. is in to get his Book out. He works *sur le dos de l'Imprimeur*, as the French say. He makes a desk of the Compositor's Back, and so hands down copy to him right or wrong, as fast as it can be set, without loss of time. Methinks I hear him say, *Away with it, Lads: push on, my Boys: The Subscribers will carry off one Impression; the next I'll correct by Ozell's.*

Page 36. l. 34. He says, *the Result of the Council was, that the Inhabitants of the Conquer'd Cities should be brought to Rome.* Does not this look as if it was made a standing Rule for the Inhabitants of all Conquer'd Cities to be brought to Rome? It shou'd be, as I make it, and as it is in French, *the inhabitants of the two last conquer'd towns; les habitans des DEUX villes conquises.* I appeal to the Reader whether the omitting the word two is a fault or no.

Page 37. l. 6. *On account of the benefits we now grant you IN YOUR HUSBANDS NAMES.* It shou'd be *FOR YOUR HUSBANDS SAKES.* That's the meaning of *en leur nom.* The other turn is a nonsensical Gallicism.

Page 39. l. 20. *It is impossible (for it seems impossible) that two great Armies shou'd act in so little space. We shall therefore abate, &c. Il PAROIT impossible, &c. not il ETOIT.*

Page 42. n. 146. *The women that were settled at Rome ran together from all parts.* It shou'd be *the SABINE women, &c.*

Page 43. n. 149. In describing the disposition of an Army he calls the VAN the ADVANCED GUARD. He found it in *French l'avant-garde*; and the similitude of the two words deceiv'd him into a belief, that that could mean no other than the ADVANCED GUARD. Every body knows the Van is the front, first line, or fore-part of an Army, drawn up in Battalia, *in order to a pitch'd Battel*. The Advanced Guard is a small party of 15 or 20 Men, commanded by a Lieutenant, beyond, but within sight of, the Main Guard, for the greater Security of *an Encampment*.

Ib. n. 151. Speaking of the Compliment of a Legion, Mr. B. says it consisted of 5000 foot, and two, three, four, and sometimes seven hundred horse: and so concludes with a full stop. Whereas in the original it goes on, *viz. seven hundred horse AND MORE. ET PLUS* omitted.

Ib. n. 152. He says *The Comitium was part of the Forum at Rome*. I say of the GREAT ROMAN FORUM, otherwise call'd the FORUM ROMANUM. *Le Comice faisoit partie de la Grande Place de Rome*. *De Rome* does not signify *at Rome*, but of *Rome*, that is, *Roman*. I have shewn before, there was as great a Difference between the FORUM and the (so call'd) FORUM ROMANUM, as between the Part and the Whole. The FORUM ROMANUM took in not only the *Comitium*, but all the other *Forums*; as also the *Roman Exchequer*, the *Basilica*, and a world of other publick Edifices.

Page 44. n. 153. The Figure of these *Bullæ aureæ* may be judg'd of by the representations here given of some of them. Here he stops. He shou'd have added, *copy'd after antique monuments; d' après les monumens antiques*. Five lines lower, after the words *in like manner*, he shou'd have inserted [*adds Macrobius*] *ajoute Macrobe, &c.*

Page 44. l. 11. *Romulus knew how to restrain his temper*. p. 47. l. 13. *He knew how to quiet all their minds*. p. 52. l. 9. *He knew how to take his advantage of the opinion the people had of his divine birth*. p. 88. l. 46. *Tho' seiz'd with terror, he knew how to dissemble it*. This Gallicism [*a sçen*] I vary thus: *Romulus was so much master of himself as to restrain his temper*——He *quieted* the minds of every body——He *encouraged* the opinion that was entertain'd of his divine birth.——Tho' very much alarm'd at this news, he *took care* to conceal it. The verb *savoir* not only signifies to *know how* to do a thing, but actually to do it. I hope by this time Mr. B. will not only *know how* to vary this trite *French* word (*a sçen*) but will *take care actually* to do it.

Page 44. n. 156. Mr. B. says, *The place on which Tatius's HOUSE stood was afterwards dedicated to Juno Moneta.* It shou'd be *Tatius's HOUSE, &c.* (not the place it stood on) *was afterwards dedicated to Juno Moneta.* *Le LOGIS qu' occupoit alors Tatius, fut dans la suite, dedié à Junon Moneta, &c.*

Page 45. n. 157. Mind this cluster of blunders, how they swarm out of one another; Mr. B. says — *The Matronalia was* (he wou'd say, *were, étoient*) *to the Roman Ladies, what the Saturnalia WAS to their Husbands.* *They NOW* (he wou'd say, *on that day, ce jour-la*) *served* (he wou'd say, *waited on*) *their Slaves at Table, and receiv'd Presents from their husbands, as the husbands did of their wives in the Saturnalia.* *The Matronalia* (he wou'd say, *the Festival of the Matronalia, la Fête de Matronales*) *was consecrated to Mars* (*au Dieu Mars, to the God Mars, he shou'd say*) *And on it* (on what? *upon this occasion, he wou'd say*) *the Ladies perform'd Sacrifices, &c.*

Page 45. l. 35. *Rome FROM THAT TIME HAUGHTILY ASSUMED that ascendant over her neighbours, which she ever after kept, and which gain'd her so many enemies, and so many conquests. But Cameria remember'd her Independance, and refused to pay obedience to a Tribunal but newly erected, THO' IT ALREADY GAVE LAW to the most ancient Cities.* *Des-lors Rome prenoit sur ses voisins ce fier ascendant qu' elle, &c.* That is, as I've done it, *Rome BEGAN EVEN THEN to assume that ascendant, &c.* And afterwards, after the word *erected*, it shou'd be *and PRETENDING to give laws to the most ancient Cities:* For as yet she had only conquer'd two Cities, *elle deja faisoit la loi: she was giving the law, not actually had given it.*

Page 46. n. 160. Mr. B. says, *The Laurentes, according to SOME Authors, had sent Ambassadors to Rome.* It shou'd be, *according to the SAME Authors* (not *SOME Authors*) meaning *Livy and Plutarch* just mention'd. *Les Laurentins, au rapport des MEMES Auteurs, not des QUELQUES Auteurs.* In the same note he says, *those TWO Authors, instead of those two FIRST Authors:* for there's three mention'd, *Livy, Plutarch, and Dion. Hal.*

Page 47. l. 4. After the word *the Lavinians*, shou'd be inserted *We are told (dit-on) did so and so.*

Page 48. n. 163. He has it, *Veii was situated on a very high Rock, and of difficult access, near the place where now stands the Town of SCROSANO, instead of SCROFANO.*

Page 47. l. 37. and p. 49. l. 44. ROMULUS MERITED *the honour of a Triumph*. It shou'd be OBTAIN'D or RECEIV'D the honour of a Triumph. A deceitful Gallicism, which Mr. B. always take care to mis-lead his Reader by.

Page 49. l. 4. This whole Sentence omitted, after the word *Veientes*. THEY WERE ENRAGED AT FORTUNE FOR THEIR FIRST OVERTHROW; BUT THEY PROVOKED HER MORE BY THEIR RASH OBSTINACY. *Ils ne pardonnerent pas à la fortune leur première défaite; mais ils l'irritèrent par une résolution téméraire.*

Well may Mr. B. say, as he does in his III^d Vol. that he goes on with UNCOMMON EXPEDITION! But I believe his most partial Friends will allow He makes more haste than good speed. Let them shew any one such omission or blunder in all my Numbers, as I have already shewn in these few Pages of his, and cou'd indeed shew in every Page of his three Volumes, and will shew it, if this present Detection meets with tolerable encouragement.

So much for a Specimen of the Errors in the First Book of Mr. Bandy's First Volume.

Promiscuous ERRORS as they occur'd accidentally to View.

IN the *French* Original, lib. 4. p. 408. n. p. There happen'd in a *Greek* Inscription, two Letters, *Alpha* and *Epsilon*, to drop out of the *French* Press, but perceivable enough by a careful Eye. Mr. B. in p. 154. has made — (as Bishop *Fleetwood* said of a certain Ministry) — I KNOW NOT WHAT, of it: and puts it in Capitals too. Thus TIC M NOT instead of TICAMENOT. *i. e.* TISAMENOU. Had it been ΣΟΥΛΔΡΟΜΜΑΤΟΝ, and he had chang'd it into a *Shoulder of Mutton*; or ΤΟΣΣΟΦΦΑΚΑΝ, and he had turn'd it *Toss off a Can*, I shou'd have lik'd it better. I can't think Mr. B. did this Note himself, or indeed any other of the Notes, not only from the Nonsensicalness that runs thro' them all, but also because in the Preface of his Octavo Edition, he expresses a sort of contempt for the Notes; tho' for my part I look on them, as they contain a complete Body of the *Roman* Antiquities, to be as valuable as the Text, *i. e.* the History it self. But since his Journeyman at first puzzled me with TIC M NOT, I'll give him a *Rowland* for his *Oliver*.

Εἶπεν ἢ ὁπῶν ἀλατῶσε ἢ τ' ὑπὸ δὲ Περίτω;

Lib. IV. p. 155. last line, Mr. B. says, *Steel AND Poison may yet remedy the unsuitable matches which chance has made*: Instead of *Steel OR Poison*. For to stab a man first, and poison him afterwards, or to poison him first and stab him afterwards, seems to be superfluous. This fault he is often guilty of, a conjunctive for a disjunctive. Nay, very often where the Authors use a disjunctive, Mr. B. makes use of a conjunctive, as twice in one page. (69. lib. 11.) *milk and first fruits*, instead of *milk or first fruits*. *Lambs and Pigs*, instead of *Lambs or Pigs*.

And here I can't but observe that Mr. B. sticks no where so close to the Authors, as where they happen to express themselves wrong. Thus speaking of *Servius Tullius*, after he was thrown from the top of the Steps into the *Forum* by his Son-in-law *Tarquin*, two of his well-wishers lent the old King their arms to lead him to his Palace. Mr. B. says, *As they were DRAGGING him along; tandis qu'on l'y TRaine avec peine, &c.* I say, *while he is crawling slowly thither, by the help of his friends.*

Again, in the Note there Book IV. p. 161. n. 52. speaking of *Tullia's* SENDING for her husband *Tarquin* out of the Senate, (for so says *Livy*, *evocavit virum è curia*) Mr. B. has it, She MADE him go out of the Senate; as if she was not only there, but presid- ed in it, whereas she was without doors. The *French* indeed has it *elle le fit sortir du Senat*; but very improperly.

In the same place Mr. B. out-does the Authors, tho' *French- men*, in civility. He makes *Tullia's* Coachman say, *Alas! Madam, 'tis the body of the King your Father.* In *French*, no more than, *Ab! c'est le corps du Roy votre pere!*

Ibid. He says, *Servius Tullius* dy'd at seventy four years of age. It is in *French*, *Il perit à l'age*, &c. (not *Il mourût*) i. e. He was murder'd at seventy four years of age.

In p. 162. Speaking of *Tarquin* the Usurper, Mr. B. (in strict adherence to the *French*) says, *He never so much as caused himself to be elected King by the suffrages of the People.* *Il ne se fit elire par les suffrages*, &c. I say, He wou'd never so much as stand the form of an election by the people.

Again, in p. 164. Mr. B. says, FROM the first Tribute *Tarquin* laid on the People, all, to the very poorest, were obliged to pay 100 asses of brass. I say, *The very first Tribute that Tarquin impos'd was an 100 As of brass upon every person tho' ever so indigent.* What's the meaning of that word FROM?

Thales of Miletus, he always calls *Thales of Miletum*. So likewise *Cedrenus* he calls *Cidrenus*; *Asconius Aconius*, *cum multis aliis quæ nunc perstringere longum est*.

Were I to take notice of every alteration Mr. B. makes (for the better, no doubt, as he thinks) in the Author's Quotations from the Ancients, I know not when I shou'd have done; *petit* instead of *metit* out of *Ovid's* 2d book *de Fast.* speaking of *Tarquin's mowing off* the tops of the Lilies in his Garden, Mr. B. in his great Wisdom has it (contrary both to *Ovid* and the French Authors) —

*Illic Tarquinius mandata latentia nati
Accipit, & Virgâ lilia summa petit.*

This change of the word *metit* to *petit*, quite spoils the beautiful sense and idea of *Ovid*, tho' indeed it does not make him speak false *Latin* or nonsense, or false quantity.

Book IV. p. 187. n. 105. Speaking of the creation of *Consuls*, and the double derivation of that word, Mr. B. concludes, that is, makes the Authors conclude, thus. *Whatever becomes of this double Etymology. the Law which placed the Consuls at the head of the Republick, calls them Prætors and Judges.* It shou'd be, *calls them ALSO Prætors and Judges*; otherwise it looks, by that Law, as if they were call'd *Only* Prætors and Judges. *Ils furent ENCORE appelés Preteurs & Juges*, says the French.

Ibid. *Appellantur*, the third person plural of the present tense of the Indicative mood, instead of *Appellantor* the Imperative, quite spoils the purport of that Law, which does not declare they *are* call'd, but enacts that the Consuls *shall* be call'd also Prætors and Judges. We have this Law still remaining in a quotation of *Tully*, in his third Book of Laws, in the following Words, as it was enacted in the *Comitia* which changed the Monarchy into a Commonwealth, *Reges imperio duo sunt; iique præcundo, judicando, & consulendo, Prætores, Judices, Consules, appellantor, &c.* Mr. B. might as well have said *sunt* instead of *sunto*, as *Appellantur* instead of *Appellantor*.

Ibid. In *Brutus's* Speech upon the abolishing the Royalty, Mr. B. makes him say, *I am not for entirely abolishing the venerable name of King, &c. No, let us retain it, and give it to that Magistrate to which we commit the super-intendency over Religion.* It shou'd be, as the Authors have it, and as I have translated it; *I am not for entirely abolishing ALL THE FOOTSTEPS OF the venerable name of King, &c. (n' éloignons pas entièrement TOUS LES VESTIGES du respectable nom du Roi, &c.) No, let us retain SOME FEW TRACES OF IT, &c. (Reservons-en quelques traces.)* The Reader

Reader will see of himself the necessity of those words being translated as well as the other parts of that period.

Ib.—in order to proceed to the election of the two first Consuls *that Rome ever had.* (*a fin de proceder à l'élection des deux premiers Consuls, qu'ait eus Rome.*) The last words Mr. B. leaves out.

Ib. *The rest of the Army continued to carry on the Siege of Ardea. Brutus went himself to confirm the news, &c.* Instead of, Brutus *went THITHER himself to confirm the news;* as I have translated it. Tho' that adverb happens to be omitted by the Authors, it was absolutely necessary to be inserted.

B. III. p. 105. Ancus Martius *laid Siege to Velitræ with great Address. i. e.* I suppose he danced up to the Town.

B. II. p. 65. n. 51. He says, *the Eques;* instead of the *Equicoli.* There never was such a people as the *Eques.* There were indeed the *Equi;* who were the same as the *Equicoli.* And the *French* do indeed call 'em *les Eques,* but we must not call 'em so, but by their *Latin* name. Else it is translating out of *French* into *French.*

Ib. 66. n. 54. There, AS LIVY TELSS US, *in presence of three witnesses, &c.* (*Là, COMME NOUS L'APPRENONS DE TITE-LIVE, en presence de trois temoins, &c.* AS LIVY TELLS US, left out.

Ib. p. 67. n. 56. *Besides, Bridges were thought sacred.* It shou'd be, as I have done it, *Besides, Bridges were look'd upon as things SOMEWHAT sacred.* *D'ailleurs les Ponts étoient regardés comme quelque chose de sacré.*

Ib. p. 69. l. 15. *Then Stones dedicated to Jupiter Terminalis became venerable throughout the whole Country.* I say, *Then the Stones dedicated to Jupiter Terminalis were set up in every Field, and held in great veneration.* The *French* is, *dans toutes les campagnes,* not *dans toute la campagne.*

Ib. n. 63. He says, *They sacrificed Lambs and Pigs to the Dii Termini, according to Ovid.*

*Spargitur & cæso communis Terminus agno,
Nec queritur, LACTENS cum sibi porca datur.*

In *French,* *On immola aux Dieux Termes des agneaux, ou des cochons de lait.* I say, *they sacrificed to the Dii Termini Lambs and SUCKING Pigs:* not barely Pigs, as Mr. B. has it. There's as much difference between sucking Pigs and others, as between three weeks old and three quarters of a year, for when they're so old

old, and older, they are still call'd Pigs (*Porculi*) Porkers, Shoats, Storeyers, &c. But those which the *Romans* were wont to sacrifice to the *Dii Termini*, were none of these, but sucking Pigs. If it shou'd be said I make too many words about a Pig, I know some persons (*rectius* parsons) that will make ten times more. Besides, I do it for two reasons; the first, because it relates to an act of Religion, no less than a Sacrifice. Secondly, to shew that these are but sucking Translators, mere Babes in *Latin* and *Greek*, and the milk of their education not off their lips, to be ignorant of the difference between *cochon* and *cochon du lait*, *porca* and *porca lactens*. To conclude, whoever buys this Translation, will buy a Pig in a Poke, and stones instead of bread to eat it with.

In the same Note Mr. B. says, *The two Owners of two fields, divided by a common Terminus, crown'd* (he means *were wont to crown*, but that's a small fault) *the Terminus with a common crown*. He leaves out half the Ceremony. It shou'd be much fuller express'd; as the Fathers have done it, and I from them, *viz. were wont to crown the Terminus, TOGETHER, with a common crown* STANDING FACE TO FACE TO EACH OTHER; *couronnoient le Terme ENSEMBLE d'une couronne commune, CHACUN DE SON CÔTE*.

Ib. p. 70. l. 8. *Hence those Dictators who were taken from the Plough, &c.* It shou'd be as I have done it, *who were IN AFTER-TIMES (depuis) taken from the Plough*; for there was no Dictator till above 170 years afterwards.

Ib. p. 71. l. 1. He says, *Numa made the Train of MOURNERS that attended the dead corpse to leave off their Lamentations*. *Numa fit cesser les cris de ce cortege de PLEUREUSES, dont on les accompagnoit*. Here, besides the Gallicisms, is a very material word missing. *Mourners* shou'd be *women-mourners*: and not only so, but as I have done it, *hired women-mourners* (call'd *Præficæ* in *Latin*.) The whole sentence as I have translated is, *Numa put a stop to the lamentations of that long train of hired women-mourners, who were wont to accompany the corpse, and to sing mournful songs, which the people repeated after them*. They were women (not men) that were employ'd on that occasion; which made the Authors of this History careful to use a word of the feminine gender, *pleureuses*, not *pleureurs*, (*ploratrices*, if I may so say in *Latin*, not *ploratores*.) But neither Mr. B. nor his Assistants seem to know the difference of the two words, nor what was the custom of the *Romans*. The principal of these *Præficæ* (*Pleureuses*) when the Ceremony of the Funeral was over, always dismiss'd the company with the word *Ilicet* (*Ire licet*) *you may depart when you will*. See *Moreri* 9th Edition. See *Rosin. Antiqu. Rom.* l. 5. c. 39. and others.

Ib. l. 15. He says, *Let every one preserve in his own house the Oratories, or little Chapels, establish'd by his Fathers.* I say, his forefathers, for that's the meaning of the french word *Peres* in that place. None can have more than one Father, tho' this Translation seems to have had a good many, such as they are.

Ib. l. 21. He says, *Presents to the Gods, instead of Offerings.*

Ib. p. 72. l. 8. He says, *Women who died big with child COULD neither be burned, or buried, till they had been cut open to save their CHILDREN. And to disobey this Law was to be guilty of homicide.* In French, *Celles des femmes qui mourroient enceintes, ne pouvoient être portées, ni sur le bucher, ni à la sepulture, qu'on ne les eut ouvertes, pour sauver leur fruit. Contrevenir à cette loi, c'étoit se rendre coupable d'homicide.* In Latin thus, that is in old Latin such as was used in *Numa's* time, and such as is cited by the Authors out of *Justus Lipsius*, and not as it is moderniz'd by Mr. B. *Mulierem, si pragnans mortua fuit, (not fuerit, as Mr. B. has alter'd it,) nisi exciso partu ne humato.* They that understand French will judge which is in the right, Mr. B. or my self, in transcribing old Records as they are in themselves, as also whether his Translation as to Diction is so superior to mine. The turn I give the above period is this: *Such women as died when they were with child, MIGHT not be bury'd, nor burn'd, before they were open'd, to save their FRUIT. To break this Law, was Homicide.*

Ib. l. 33. After the word *January.* *Numa did more than this.* Left out, *Il fit plus.* I know the Authors of this History repeat those words a little too often. But sometimes such an emphatical phrase is not only beautiful but necessary, as here. So again in p. 86. l. 31. After *Door-Case,* *This was not enough,* He leaves out. So again p. 88. l. 50. *He made use of another Artifice.* After *courage.*

Ib. p. 73. n. 80. The last part of the Note relating to *Numa's* instituting the days which the *Romans* call'd *Fasti* and *Nefasti*, and which *Macrobius* distinguishes into three, viz. *Festi, Profesti, Intercisi.* The first, Mr. B. says, were consecrated to the worship of the Gods; the second were set apart for publick and private business; the last were divided between BOTH. Wou'd not one think by the word BOTH, and by publick and private business being the antecedent, that the last were divided between publick and private business. Whereas the Original is clear enough, and is as I translate it: *the last were divided between the Worship of the Gods, and hearing of Causes, and following Domestick business: that is, they were Half-holidays, for that's the meaning of the word intercisi.* *Les derniers étoient partages entre le culte des Dieux, & les soins des affaires, ou civiles, ou domestiques.* B. XI.

B. II. p. 75. l. 26. Mr. B. says, speaking of what is said by some Historians, that King *Tullus Hostilius* was brought up in woods and kept Sheep, &c. *But if we judge of this Story, by the manners which then prevailed, 'tis not at all credible that Hostus Hostilius, the first and wealthiest of the Roman Patricians, should so far debase the nobility of his Son, as to reduce him to the office of a Slave.* Wou'd not one infer from hence that the manners which then prevail'd, were polite, and not rude? Whereas the very reverse of this Sentence is the truth, which Mr. B. by leaving out the necessary adverb (*même*) (EVEN) has quite destroy'd. I say, *But is it likely, EVEN in those rude times, that Hostus Hostilius, the first and richest of the Patricians of Rome, shou'd so far debase his Son's nobility, as to reduce him to exercise the vile office of a Slave? A juger de ce recit, MEME selon les mœurs d'alors, il n'est pas croiable qu' Hostus Hostilius, le premier & le plus opulent des Patriciens de Rome, ait avili la noblesse de son fils, jusqu'à le reduire aux fonctions des Esclaves.*

Ib. p. 82. l. 22. After *Sp. Fusius*, read *one of the Feciales*. Omitted by Mr. B.

Ibid. *Squires for Shield-bearers* seems a too modern way of speaking.

Ib. p. 84. l. 19. Speaking of *Horatia*, Sister of the three *Horatii*, who fought against the three *Curatii*, He says, *Her passion for her dear Curatius made her forget her BROTHER's danger* (as if she had but one); instead of *the danger of her Brothers* (as I say, *the danger her Brothers were expos'd to*) (*le peril de SES FRERES, not de son frere.*) He goes on, *Accordingly she neglected to INQUIRE AFTER her brother*, instead of, *Accordingly she never minded to GREET her brother.* *Aussi negligea-t-elle D'ABORDER son frere.*

Ib. p. 85. l. 7. *The Law imported, that no one shou'd kill any person whatsoever, who had not been condemn'd.* Instead of *legally condemn'd.*

Ib. l. 18. Speaking of the Law for punishing State-criminals, he says, *that according to that Law, they were to be EITHER Hanged OR Whipped.* Whereas the Law was, that they shou'd be both *Whipp'd AND Hang'd.* Whipping almost always preceded Hanging, tho' Mr. B. seems to be for Whipping 'em after Hanging. *Ante fixationem duo adhibita*, says Lipsius, *Flagellatio & Deductio.* *Flagellatio quidem solennis antecessor, &c. Solennis ergo mos, imo Lex: & horrendum carmen diserte canebat: VERBERA INTRA AUT EXTRA POMÆRIUM: & tum denique succinebat: ARBORI INFELICI SUSPENDITO. i.e.* It was the ordinary custom, nay the Law; and

and the fatal Sentence was pronounced expressly thus: *Whip him round the Walls of Rome, either within or without; and immediately follow'd the dreadful part: Hang him upon the cursed Tree.* That the Reader may see the different care Mr. B. and my self take of our respective Translations, it may be necessary to give the *French*. *Qu'on le pendre à un arbre, pour y etre étranglé, ET qu'il soit flagellé ou dans les murs de Rome, ou hors des murs.* Here the Authors themselves are guilty of a *Hysteron proteron* (cart before the horse) viz. *let him be hanged and whipp'd*, and Mr. B. has very carefully follow'd them therein, and to add to the Blunder, has changed (as he often does) the *AND* into *OR*: My Translation is, *Let him be hung upon a tree till he's strangled, after being first whipp'd either within the Walls of Rome or without.* Mr. B. says, *Let him be hanged upon a Tree that he may there be strangled, OR let him be whipp'd either within or without the Walls of Rome.*

So again, in p. 63. n. 38. Speaking of the punishment of a *Ve-stal*, he says, *Her punishment was Whipping, and she was treated as a Slave.* So he makes two punishments of one. As if she was first to be Whipp'd, and afterwards treated as a Slave: Whereas the punishment was but one, according to *Lipsius* above, and as I have translated it, viz. *Her punishment was the Lash, like that of a Slave.* Mr. B. says *Whipping*; but *Fouet* does not mean whipping with Rods, but scourging with a Lash knotted with small bones like Dice, *flagra servorum propria* &c. *Lips.* 223. *flagellum loreum*, Leather-thongs.

Ib. p. 93. n. 120. *Plainly so called*, instead of *Probably so called*. *Apparemment.*

Ib. n. 121. *Stephanus Servius*, instead of *Stephanus* and *Servius*.

Ib. n. 123. After the word *production*, omitted these words. *The Saturnalia were a time of publick rejoicing.* *Les Saturnales étoient un tems de jouissance.*

B. III. p. 97. l. 11. *The Senate GAVE ORDERS for assembling the Roman People to proceed to the Election of a new King.* Instead of *The Roman People assembled, BY PERMISSION OF the Senate, to proceed, &c.* *Sous le bon plaisir du Senat.*

Ib. p. 98. l. 39. *The seeming inclination which he shew'd to follow Numa's example in every thing was not natural.* Instead of, *Which he AT FIRST shew'd, &c.* (*d'abord*) left out.

B. XIII. p. 37. latter part of the 97th Note. Mr. B. has it, *LAGODI Bracciano*, and so indeed has the Original; upon which occasion I ask'd a learned Clergyman, one of Mr. B's particular Friends,

62 MONS TESTACEVS: Or,

Friends, whom I had puzzled before with Mr. B's Greek Inscription in p. 54. of this Pamphlet, I say. I ask'd him what LAGODI cou'd mean. He very readily answer'd, a *Hare-warren*, for *Lagos* is Greek for a *Hare*, and *Odos* for a *Path*. I reply'd, it was so far from being a *Hare-warren*, that no *Hare* cou'd live in it, any more than a *Dog* cou'd in the *Grotto di Cane*. In short, I told him it was a *Fish-pond*, not a *Hare-warren*. Only Mr. B. or his Operators, not knowing *Lago* was Italian for a *Lake*, and seeing it in the Original (thro' the French Printers fault) one word instead of two, have transplanted it accordingly into their Translation. In the same Note, he has it the Tribe *Papinia*, instead of *Pupinia*. Again in the same Note, *to assume those of the families*, instead of *those of the ILLUSTRIOUS Families*.

Lib. I. p. 45. l. 30. Under the JOYNT-GOVERNMENT of the two Kings, I say, Under the AUSPICES of the two Kings. *Sous LES AUSPICES de deux Rois*. Not *Sous LE COMMANDEMENT des deux Rois*. I hope I have said enough before in p. 29. to shew the necessity of keeping strictly to the word *Auspices* in this History, where-ever the Authors use it, and not to translate it either by the word *government* or *command*. They who want farther satisfaction, may consult *Justus Lipsius's Roman Antiquities*, in his Chapter *De Imperatore*.

Lib. XIII. p. 32. l. 34. Again Mr. B. has it, *March'd under his COMMAND* (instead of AUSPICES, speaking of *Camillus*) *Marchérent sous SES AUSPICES*. Again, p. 134. lib. XVI. l. 25. he has it, *under whose CONDUCT you are going to engage*, &c. instead of AUSPICES, as it is in *French*.

Lib. I. p. 22. n. 80. l. 13. He says, *For any Roman to BREAK THROUGH the Walls of Rome, was a crime of the highest Nature*. It shou'd be, *Not only TO BREAK THROUGH the Walls of Rome, but to LEAP OVER them or GET OVER them ANY HOW*. Which the *Romans* were forbid to do on pain of death, for reasons mentioned in the Notes of this History; to which I shall only add one of my own, and it is this, that *Remus* in derision of his Brother, LEAPT over his new Walls, and for that was kill'd by *Romulus*, who resented it, and said in his fury, *So shall every one be serv'd THAT LEAPS over my Walls*. *Sic deinde quicunque alius transiliet mœnia mea*. Livy p. 8. lib. I. The *Gates* too, tho' not esteem'd sacred as the *Walls*, yet were look'd upon to be somewhat holy, and distinguish'd from ordinary things, for reasons mentioned in the Notes.

Lib. X. p. 444. Law VII. Mr. B. says, *If any one comes privately by night, and treads down another man's Field of Corn, or reaps his Harvest, let him be HANG'D UP, and PUT TO DEATH, as*

a Victim devoted to Ceres. SUSPENSUS NECATOR, in the *Latin*. I wou'd ask the Reader, whether he does not think this punishment of being *Hang'd and put to death*, wants a little clearing up. If he's desirous to have it explain'd, let him not lose his time in turning over Mr. *Bundy's* Book, nor indeed the Original it self, for the Authors happen'd to forget it. But let him turn to *Lipsius's Roman Antiquities* quoted before. There he'll find in his Account of the *Roman Punishments*, *Necati fumo in cruce*. They were fastned to a Gibbet, and were smother'd to death by a fire that was kindled beneath them; so that, as that learned man prettily enough expresses it, they dy'd *on* the Cross, but not *by* the Cross. And then he goes on, *Tale, cum appensi flammâ aut fumo necati. Olinz factum ex Cicerone discas, &c.* That is, *Being hang'd up they were put to death by the flame or smoke of a Fire under them. That this was anciently the practice, we learn from Tully, &c.*

Lib. X. p. 445. n. 38. This whole period beginning the Note, omitted by Mr. B. *As to a Slave that stole with the privity, and at the instigation of his Master, such Master was obliged to deliver him up to Justice, or else into the hands of the persons injured. A l'égard d'un Esclave qui auroit volé au sçû, & à l'instigation de son maître, celui-ci doit le livrer à la Justice, ou entre les mains de l'intéressé.*

Lib. IX. p. 406. n. 37. Speaking of two Laws very much in favour of the People, made by *Valerius Poplicola* in the Year of Rome 245, and which had been interrupted during the Government of the *Decemviri*, Mr. B. says, *However, they were RECEIVED in the year 306.* It shou'd be REVIVED not RECEIVED. in *French*, *Elles furent RENOUVELLEES, &c.* RECEIVING a Law was quite another thing; Receiving a Law was passing a (new) Law.

Lib. IX. p. 414. n. 49. last line but three of the 2d Col. *TARQUINIUS* for *TARQUITIUS* makes the whole Note Nonsense.

lb. p. 424. n. 68. last line but six of the 2d Col. Mr. B. his misnaming *Dentatus* *LICINIUS* instead of *SICINNIUS*, is a very material Error, and the more so, because the Authors had put it among their Errata themselves. I know not how it is Mr. B. reads Books, but 'tis my custom before I sit down to read (much more to translate) any Book, I always rectify the Errata which the Authors themselves have thought fit to point out.

Lib. XII. p. 585. l. 9. Mr. B. says, speaking of *Camillus's* removing *Juno's* Statue from *Veii* to *Rome*, and that he first touch'd the Statue with his hand, and ask'd it, *whether it consented to go to Rome*, and that the Statue MADE HIM A SIGNAL, and answer'd him, *That IT wou'd go willingly, and not be ANGRY WITH those who*

who carried it away. I say, instead of MADE A SIGNAL, it NODDED to him. The *French* indeed has it *lui fit un signe, made a Signal*, as Mr. B. turns it. But it means *Nodded to him*. *Annuabat*, as *Livy* here has it. The *French*, in their whole Language, have no one word to express a *Nod*, and so are forced to use a circumlocution to express that action: But it is not so with our Language. But this is not all the fault I find with Mr. B's translation of this passage. What I'm going to say is of much greater weight, and it is this; in the Answer said to be made by that Goddess's Statue, she did not say *She won'd not BE ANGRY with those who shou'd carry her away*—But *she won'd not be ANY MANNER OF BURTHEN to them*. For so it is in *French*, *qu'elle partiroit volontiers, & SANS CHARGER ses ravisseurs*. To confirm that the Authors of this History are right, and my self too in following them, and that Mr. B. did not know the meaning of the word *charger*, nor ever consulted any of the old *Roman* Historians about the matter, I shall give *Livy's* words on this occasion. *The Statue was carried to Rome with so great ease that she did as it were follow them. Motam certe sede sua parvi molimenti adminiculis sequentis modo, accepimus levem ac facilem translatu fuisse*. As for Mr. B's using the diminutive word *It* instead of *SHE*; *It* answer'd, *It won'd willingly go, and not be angry with those who carried It* (instead of *HER*) I have already animadverted on his Fondness for this senseless favourite pronoun of his, where he calls *Rome* [that Mistress of the world] *It* instead of *HER* continually: Not knowing that the Genius of the *English* tongue is poetical enough to call Cities by the names of Persons.

Lib. VI. p. 254. l. 33. In the Dictator's Harangue to his Troops, before he led them on to the Charge, after the word *Relations*, Mr. B. omitts these two whole Sentences, without substituting any thing equivalent, viz. *But, however, these misfortunes are not to fall on us till we are Cowards. Let us fight bravely, and the multitude of our weak enemies will only contribute to the glory of the Roman Name. Après tout, ces maux ne sont réservés qu'à notre lâcheté. Combattons avec courage, & la multitude de nos foibles ennemis contribuera à la gloire du nom Romain*. The remaining part of the Speech also, as Mr. B. gives it, is very different from the Authors, and much left out; and so indeed it is, as Mr. B. has managed matters, quite throughout his whole three Folio Volumes in every individual Speech, whether of the Consuls, or Senators in the *Curia*, or Tribunes of the people, and Generals of Armies in the Field. What his reason was for this notorious variation, I can't imagine. I am very sure, he has alter'd them for the worse, as any one may see that will give themselves the trouble to compare them with the *French*, or (which is exactly the same thing) with my Translation. I have look'd into a vast many of those Speeches as they stand in that very Edition of *Dion. Hal.*
which

which he quotes from, viz. the *Frankfort* one 1586, as likewise in-
to all or most of the Speeches in the best Edition of *Livy*, &c.
and I can't find the least reason for Mr. B's endless Omissions,
Additions, and Alterations in those Harangues. For my part, I
shall proceed as I have begun, and render every Speech verbatim as
the Learned and Reverend Authors have thought fit to give them.
For they did not give them at random, as Mr. B. seems to have
done; much like Dr. *Sacheverel* at his Trial, quoting a Text out
of *Lamentations*, one of the Managers told him, he had look'd
into the *Lamentations*, and cou'd not find any such thing, and
therefore concluded it was a Lamentation of his own making.
But it may not be improper, to give the Authors own words con-
cerning their managing these Speeches. For "Speeches, (as they
very well observe) were the very Soul of the *Roman* Politicks.
In them were set forth the Motives which shou'd engage the
People or the Senate to form those vast Designs which exten-
ded the *Roman* Dominions to the East and the West. We
have therefore (say the Fathers) follow'd the steps of those
Writers who have been our Models, [such as *Livy*, *Dion. Hal.*
&c.] And after their Example, have introduc'd the *Consuls*, *Se-*
nators, *Tribunes of the People*, and *Generals of Armies*, as speak-
ing in Person. HOWEVER, conclude they, WE HAVE TAKEN
CARE TO ABRIDGE THOSE HARANGUES, IN WHICH THE AN-
CIENTS ARE OFTEN TEDIOUSLY LONG, BUT HAVE ENDEA-
VOUR'D AT THE SAME TIME TO PRESERVE, IN THE SUMMARY
WE HAVE GIVEN OF THEM, EVERY THING ESSENTIAL IN THE
REASONING, AND THAT PROFOUND WISDOM WHICH REIGNS
IN THEM: AND AS TO THE SPEECHES MADE BY GENERALS IN
THE HEAT OF ACTION, WE HAVE SHORTEN'D THEM SO MUCH,
THAT THEY WILL NOT SEEM IMPROBABLE." See p. xxix. of the
Authors Preface, towards the conclusion.

I had not enlarged so much upon this head, but that I had a
mind, once for all, to apprize those who may compare mine and
Mr. B's translation, that they will continually find in the turn of
the Speeches a vast difference. After all, the Reader is left to
choose which he likes best; but if there is any truth in that Saying,
that *in a multitude of Counsellors there is Wisdom*, every body will
prefer the Joynt-work of so many learned men, before that of a
single person, far inferior to them in every respect.



A short Specimen of other BLUNDERS Mr. B. has committed, in transcribing the Latin Quotations out of the Ancient Authors, whereby those Quotations are render'd entirely useless, (or, which is worse, distracting and puzzling) to the Reader.

IN Book XIII. p. 31. *Maledice* for *Malè Diu*.

Lib. Idem. p. 28. n. 75. **VIDERI** for **RIDERI**. An abominable mistake, and renders that whole Quotation from *Tully's* first Book *de Divinatione* quite unintelligible.

Ib. p. 29. n. 77. *Vana Mortalitas*, &c. A noble exclamation of *Pliny*, against the blindness and superstition of mankind, is for want of an Admiration point at the end (!) turn'd into a dull Proposition.

Lib. XIV. p. 62. n. 20. *Non tamen hanc, pro stirpe suâ, pia*
Mater ADORAT, instead of ADORET.

Ib. p. 72. n. 37. EFFLATA *habento*, for EFFATA *habento*. The learned need not be told what EFFATA means.

Lib. XIV. p. 74. n. 40. Mr. B. has murder'd that Quotation out of *Horace's Carmen Seculare*, by putting *DIANÆ* in the Genitive case instead of the nominative *DIANA*, and shews at the same time that he does not know a *Sapphic Verse* when he sees one; for how can *Dianæ* stand in that place which requires the last syllable short, whereas *æ* is long; besides it must be a nominative to the Verb *curet*. The whole is the Poet's Prayer to all the Gods (for the Prosperity of *Rome*) and among others *Diana*, that she would hearken to the vows of the *Quindecim Viri*, who had the direction of the secular Games. The whole runs thus in the Original as plain as possible,

*Quaeque Aventinum tenet Algidumque,
Quindecim Diana preces virorum
Curet : & votis puerorum amicas
 Applicet aures.*

That Mr. B. did not understand either the sense or nature of this verse is pretty plain from his *Diana*; but confirm'd beyond all doubt

doubt by his running on and adding *curet* at the end of *Virorum*, instead of beginning a new line as above. I need not mention that *Diana* had a Temple on Mount *Aventine*, &c.

Lib. XV. p. 84. n. 10. He shews the same ignorance in Heroics as he did before in Sapphics, in a quotation from the same Poet as above. He says, (tho' plainly otherwise in the Original)

*Tibia, non ut nunc, ORICHALEO vincēta, tubæque
Æmula, sed tenuis simplexque, foramine pauco.*

There's no such word as *Orichaleo*; *Orichalco* there is. Again, how can he scan *Orichaleo* in that place?

Ib. p. 86. n. 16. There is a whole Sentence of *St. Austin's* render'd utterly unintelligible by Mr. B's putting *CAVERE* instead of *CARERE*. Speaking of the Profession of a Stage-player being reckon'd dishonourable by the *Romans*, tho' reputable among the *Greeks*.

Ib. p. 98. n. 43. He uses the *Latin* word *LÆNA*, for *LANA*.

Ib. p. 116. n. 76. Speaking of the Consul *Curius* selling a Citizen for a Slave, that refus'd to answer to his name when he was call'd to enter himself a Soldier. *Vendidit TENEBRIOREM*, says Mr. B. instead of *vendidit TENEBRIONEM*. He sold the SKULKING VARLET. For that's the meaning of the word *Tenebrio* (*à tenebris*, as *Vossius* says) a *Dark* fellow; as *Nebulo* (*à nebulâ* a cloud) a *Knave*, a *conceal'd Man*. With Mr. B's leave, there's no such word as *TENEBRIOR*, either in this History or elsewhere.

Ib. p. 118. n. 79. *CUNEUS* (instead of *CUNEIS*) *deinde in median agmen percurrunt*. Same note: *JUXTA acie*, instead of *JUNCTA acie*; totally spoils the sense of a whole Period; besides being false *Latin*.

Ib. p. 119. n. 81. *Major Græcia dicta est Italia, quod CUM* (instead of *EAM*) *Siculi quondam obtinuerunt, vel quod in eam multe magnæ civitates ex Græciâ profectæ sunt. Fest.* Besides *CUM's* being put for *EAM*, which no body would understand, the Note it self wants a Note. For why shou'd *Italy* be call'd *Great Greece* because the *Sicilians* formerly possess'd it? The reason was (as is hinted, tho' a great way off) the Ancients comprehended under the name of *Greece*, not only the great *Peninsula* which lies beyond the *Adriatic* and *Ionian* Seas, but also all the neighbouring Nations which lye on this side those two Seas, viz. *Sicily* and the Southern Parts of *Italy*.

Same Note, three lines lower; instead of that *Pentameter* out of *Ovid's Fasti*, *Italia nam tellus GRÆIA major erat*, read *GRÆCIA major erat*.

Ib. p. 130. n. 103. Mr. B. says, "Cicero Book I. de Divin. gives an account of the surname of *MONETA*, which was given to *Juno* a little before *Rome* was taken by the Gauls." So far he's right: But now mind now he quotes *Cicero's* words, and thereby makes it utterly impossible for any mortal man to understand what that Father of the *Roman Eloquence* means. *Scriptum est à multis cum terræ motus factus est, vocem extitisse à Junonis Templo, quod erat in arce, ut de sua plena fieret procuratio, Quo circa Junonem illam appellatam MONETAM* Quo circa he makes two words instead of one, but that's a trifle. What I want to know is, whether any man can tell what all this means, before he's inform'd that *sua plena* shou'd be *SUE PLENA* (a Sow with a Pig) Mr. B. since he wou'd not give us a true transcript of the *Latin* words, ought at least to have given us some account of the purport of 'em in *English*. Which since he has not done, nor the Authors neither, I will do it for them, and add a Note of my own to explain that important Citation from *Tully*. "It is recorded by several, (says that great man.) that when the City (*Rome*) was shook by a most violent Earthquake, and no man knew which way, or with what Sacrifice to appease the Gods, a Voice was heard out of *Juno's* Temple on the Capitol, bidding the Priests atone the Gods by sacrificing a Sow with Pig. And for that reason *Juno* was call'd *MONETA*." Tho' this is the sense of the above quotation, yet it remains to give an account why that Goddess shou'd be call'd *Moneta* from this Event. The reason, I conceive, is, because she ADMONISH'D or (if you will) 'MONISH'D the Priests what course to take. And so à *MONENDO* came *MONETA*.

Lib. XVI. p. 147. n. 21. He that can explain this quotation out of *Horace*, *erit mihi magnus Apollo*.

————— *Sabinus*
Impositum saxis, lute candentibus, Anxur.

To spare the Reader the trouble of turning to *Horace*, I shall let him know *SABINUS* shou'd be *Subimus*. *Horace* thereby tells us, that the Town of *Anxur* stood on a Rock.

————— *Then Anxur's Heights,*
Seated on white resplendent Rocks, we climb.

Before I dismiss this Article, it may not be improper to quote an Observation out of an old *Italian Horace*, upon the *saxa latè candentia* of *Anxur*. *Bianchi*, (says the Annotator,) *risplendenti da ogni lato; dice bianchi, non che quel monte, dove era Terracina, fusse di pietre bianche, ma perche quelle erano buone a far calcina bianca.* "White; or resplendent, on every side: Not that the Mountain, where *Anxur* (now *Terracina*) was situated, consisted of white Stones, but because they were good to make white lime or mortar with."

Ib. p. 152. n. 25. Was there ever such a blundering translation put to the Press before? He concludes that Note (25.) with these words, and in Capitals too, to make his carelessness or ignorance the more conspicuous. "The Inscription of the Medal is this, says he, CYPSEUS CONSUL PRIVERNUM CEPIT. i. e. adds he; *The Consul Cypseus took Privernum.* It shou'd be C. YPSÆUS, two words: that is CAIUS YPSÆUS. It is on the Medal there adjoyn'd, C. YPSÆ. COS. PRIV. CEPIT. And indeed so it is in the *French*, and Mr. B. himself but ten lines before calls him *Caius Hypseus* not *Cypseus*. What shou'd occasion such a sudden leap from right to wrong, I can't imagine, unless the very same identical Note was translated by different hands. The beginning by Mr. Bundy, and the conclusion by his bungling Deputy, TOM TIPSY.

Next note, speaking of its being *customary for the Pagans to purify themselves, after a Battel, from the Pollutions they thought they had contracted, by shedding humane blood: And giving an instance of it in Æneas, who, when he return'd from Battel with the Greeks, durst not touch or take up his Penates, or Household Gods, till he had washed himself in running water. Till he had done this he left the care of them to his Father Anchises.* Mind now how he quotes *Virgil*.

*Tu, Genitor, cape sacra manu, patriosque Penates.
Me bello à tanto digressum, & cade recenti
Attrectare nefas, donec me flumine vivo.
Ablueram* —————

I believe even the best Scholar, unless he reads what I have before related, wou'd be puzzled to find out the meaning of these verses as they are pointed, with a full stop at *vivo*. (where there shou'd not be so much as a comma.) And again, *Ablueram* which Mr. B. has in his abundant wisdom substituted for *Ablueram*; a past Tense for a future. *Vivo* with that full stop, becomes a verb instead of an adjective, and then the *English* will be, *Æneas* desires his Father to look after his Household Gods, while he goes and takes up his habitation in the River.

Ib. p. 155. n. 30. That Mr. B. is an utter stranger to the nature of Sapphic Verse, and that he does not know the Difference between that and Heroic, manifestly appears in this place, where, as if it was an Hexameter, he has it,

Et regnata petam Laconi rura Phalanto.

For which he quotes *Horace*, B. 2. Ode. 6. Whoever pleases to turn to *Horace*, or to the Original *French*, which is exactly transcribed from that Text, he'll find it thus,

———— *Et regnata petam Laconi*
Rura Phalanto.

(i. e. I will go to the Country which is govern'd by *Phalantus* the *Lacedæmonian*.) But to return to Mr. B. He must totally have forgot his *Profudia*, not to be sensible that the above quotation is part of a Sapphick Verse. Let him but prefix *Flumen* (as it is in the Original) before *Et*, and add the Adonic verse under it, and 'tis a complete verse of the Sapphic kind,

Flumen, & regnata petam Laconi
Rura Phalanto.

Nor can he be suppos'd to have any better notion of the commonest sort of Verse, the Heroic or Hexameter. For how can he, or any other man possibly scan *Laconi* in that Heroic Verse, as he has made it? for the first Syllable of *Laconi* shou'd be long there, whereas it is in it self short. To conclude, he knows nothing of the Trochee foot, nor Spondee neither. The Trochee can never enter into an Hexameter verse, tho' the Spondee may into a Sapphic.

Ib. p. 159. n. 40. The usual Inscription upon Tombs was, if you'll take Mr B's word for it, (and he delivers it in Capitals) DII MANIBUS. Shou'd it not be as it is in the Original, DIS (a contraction of DIIS) MANIBUS? i. e. *To the Souls of the Deceased*. If Mr. B. can shew me any Tomb with that Inscription DII MANIBUS on it, I'll be content to be bury'd alive under it. Besides, by making it DII the nominative instead of DIS the Dative, he makes the Monument to be erected to the *Manes* by the Gods, not by Men.

Ib. p. 164. n. 51. *Augurum* instead of *Augurem*, makes *Tully* guilty both of false *Latin* and Nonsense. Again, at the end he has it *deducunt drachmam, reddunt cætera*, instead of *deducant drachmam, reddant cætera*; which is quite another thing, and spoils the Orator's Joke upon Fortune-tellers.

Ib. p. 165. n. 53. *Quam* for *quem*; a small fault; however, 'tis false *Latin*, because *exercitus* was the antecedent: in the same place, for *salvas* r. *salvos*; as also for *obtisor* r. *obtestor*; same note, *staterat* shou'd be *steterat*.

Ib. p. 166. n. 54. He quotes out of *Livy* a grave and solemn Law, and then closes it with an Admiration point (!) instead of a full stop.

I just now explain'd, what Mr. B. shou'd have done, that odd expression in the *Roman Laws*, concerning a Man's being *Hang'd* and *put to Death*, I shall now present him with instances of that Punishment out of *Lipsius* aforesaid. *Alexander etiam Imperator quempiam, qui fumum vendiderat, quasi compari poenae affecit. Atque in nostris Martyribus hoc genus crebrum: ut in Pionio, & Polycarpo, antistite Smyrnaeorum. Quin uno etiam tempore plures ap- pensis pedibus in sublime, capite verso deorsum, suffocati fumo, & lento igne consumpti sunt. Et Tertullianus significat, adeo crebrum in majores illos nostros & in religione Proceres supplicium hoc fuisse, ut in illudium convitiumque venerit; & Christiani vulgo Semaxii, a stipite, cui adstringebantur; & Sarmentitii, a sarmentis, quibus urebantur, sint dicti. Lapidibus etiam in cruce obrutum Philippum Apostolum, videtur vulgata opinio esse.*

I.e. "The Emperor *Alexander* being inform'd that a certain Courtier, in office about him, made it his common practice to sell People *Smoke* (*vendere fumum*) that is, to make great Offers and liberal Promises, without any performance, caus'd him to undergo a like punishment, by having him hang'd with his head downwards, and green twigs kindled underneath him till he was choak'd to death. And indeed this was very frequently inflicted on the first Martyrs, by way of punishment for their profession of the Christian Religion; witness *Pionius*, as likewise *Polycarp* Bishop of *Smyrna*. Nay, there were great numbers so serv'd at one and the same time. Being hang'd up by the feet with their heads downwards, they were suffocated with smoke, and consum'd by a slow fire. And *Tertullian* testifies, that this torturing of our Ancestors and Heroes in Religion was so common, that it became a by-word, and the Christians were in derision called *Semaxii* from the stake to which they were fasten'd; and *Sarmentitii* from *sarmenta*, green brambles with which they were wont to be smother'd. And it is commonly believ'd the Apostle *Philip* was stoned to death, as he hung in this manner." So much for being *HANG'D* and *PUT TO DEATH*; which was Mr. B's business to have explain'd. It is in the *French*, *qu'il soit pendu & mis à mort*, which I at first translated, *Hang'd 'till he was dead*, but have since explain'd it. As for the faults committed by Mr. *Bandy*, and

contained in this Criticism, the Reader will find none of them in my Translation, no not one *such* single individual Blunder.

Lib. XV. p. 119. n. 80. Mr. B. has this remarkable chronological period. *And what seems to confirm the truth of this Date, is this, that Plato did not die, till about FORTY years after.* It shou'd be FOUR not FORTY years; QUATRE not QUARANTE *ans.* Mr. B. saw the letters, *q, u, a,* and had not time to carry his eye to the end of the word, *r, a, n, t, e.* If he should stand for such little things, as letters, or words either, much more whole sentences, he cou'd not get his fourth Vol. out by *Christmas*, as he hopes to do, according to his Advertisement.

Lib. II. p. 54. l. 46. 'Mr. B. has another chronological period, as true as the former. *When Death had, after a THIRTY years marriage, taken Tatia from her Husband, Numa gave himself up entirely to the study of Wisdom.* It shou'd be THIRTEEN not THIRTY years. As any one may see by the course of the History; as well as by looking into the *French*, which has it as plain as the Printer cou'd make it, *après TREIZE ans de marriage.*

If *Chronology* and *Geography* are the *duo lumina Historiæ*, i. e. the two Eyes of History, as All agree they are: What must be done to such Translators as have so barbarously put out those two Eyes?

Thus again, Lib. II. p. 55. l. 17. He says, Numa *having been born the very day on which the Foundations of Rome were laid, he was now about FORTY.* Forty what? Days: for that's the antecedent according to Mr. B. He has omitted (after *le même jour*) & *le même année.* It shou'd be as I have done it, Numa *having been born the very day AND YEAR, &c.*

Now for History's other Eye, *Geography*, which Mr. B. extinguishes frequently, if I may so say. See Lib. XV. p. 107. n. 60. He very gravely tells us, *Father Kircher, in his work call'd Old and New Latium, places the ancient City of Empulum three miles north of THE TYBER.* Mind what he says, THE TYBER; i. e. the River so call'd. It shou'd be the City TIBUR; i. e. the City so call'd. *Tibur* (the City, which *Kircher* speaks of, and which is plain in the *French*, T, I, B, U, R,) stands on the River ANIO: as *Rome* does on the TYBER. See the Map for the confirmation of all this, if any such confirmation be wanting.

I wou'd ask any impartial Reader, whether Mr. B. and those concern'd with him, have not made this whole History *Monstrum Horrendum Informe Ingens cui lumin' adempta*? And whether for so doing, they don't deserve the punishment mentioned above; that is, to have their History burnt under their Nose, and their Eyes
blinded

blinded with the smother, in return for the smoak they have sold the Publick.

As Mr. B. or his Journeyman Cobler, has thought fit every now and then to give *their* Reader a bone to pick, sometimes by false *Latin*, sometimes by false *Greek*, as that of TIC M NOY instanced in p. 54. of this Criticism, and tho' in return, I thought it but just to give them a bone to pick, in that page, viz. Θύρα τῆς οἰκίας, &c. yet I can't in conscience suffer *my* Reader to lose his time in *enucleating* (as the Criticks speak) i. e. cracking a Nut, which may cost him a tooth, for the sake of a maggot, and therefore I shall here acquaint him that the English of that *Greek* Verse, at the bottom of that page 54, is in plain English characters no more than, *The Cat in the Pan all at once eat up the Petty Toes.*

I wou'd ask any Bibliopole but Mr. Bundy's, whether they wou'd employ a hand to translate the *Roman* History, that does not know the difference between A MILITARY TRIBUNE, and A TRIBUNE OF THE ARMY: Which it is plain the Translators of this History do not. For (in Lib. II. p. 67. l. 1.) They say, *But before these Formalities, which were look'd on as sacred, had been performed, it was neither lawful for King nor Senate, MILITARY TRIBUNES, nor subaltern Officers, to attempt any thing against the enemy.* It shou'd be, TRIBUNES OF ARMIES, not MILITARY TRIBUNES. In *French* thus: *Mais sans avoir fait précéder ces formalités, qu'on regardoit comme sacrées, il n'étoit permis ni aux Rois, ni aux Sénateurs, ni aux TRIBUNS DES ARMEES, (not TRIBUNES MILITAIRES) ni aux Officiers subalternes, de rien tenter contre l'ennemi.* This was in the time of the Kings, when there were no such Officers as *Military Tribunes*, nor till a long time afterwards, viz. in the year of *Rome* 309. The MILITARY TRIBUNES were vested with Consular Authority, and ruled the Commonwealth divers years, instead of Consuls, and were in effect the same, bating only the name and the number. As for the TRIBUNES of the ARMIES, as I translate *les Tribunes des Armées*, They were no more than Colonels, or Commanders of a thousand men.

Lib. XVI. p. 143. n. 14. Mr. B. has it TRIBUNARY LEGION instead of LEGIONARY TRIBUNE. *Tribun Legionaire* in *French*. There's as much difference between a *Tribunary Legion* (if any such there be) and a *Legionary Tribune*, as between a Thousand Captains and a Captain of Thousands; or between a Shoulder of Mutton roasted, and a roasted Shoulder of Mutton. You may have a Shoulder of Mutton roasted for a Groat; but a roasted Shoulder of Mutton will cost you Half a Crown. In short, a *Tribunary Legion* and a *Legionary Tribune* are no more the same, than a Member for a Borough, and a Borough for a Member. In which, again, there's a difference as to the price; for some Boroughs may cost a man a thousand pounds to compass, and others may

may be had for half a crown, and that too without being liable to the Act against *Bribery*: I won't say How they may come off as to *Corruption*. A late deceas'd Stock-jobber looking out for some Borough to stand Member for, I recommended him to the Hundreds of *Drury*: Fit Boroughs for such Members!

Lib. XV. p. 108. n. 52. *Six thousand seven hundred French Livres*, shou'd be *Six thousand seven hundred and fifty*. It is wrong in the *French*; so I don't wonder Mr. B. has continu'd it; who, I think, never takes the least care to rectify the original where it happens to be wrong, or to facilitate the understanding of it where it is hard to be understood, as I have done in hundreds of places, and shall do.

Ib. p. 104. n. 53. TRIBUNES OF THE PEOPLE, instead of TRIBUNES AND THE PEOPLE.

Lib. X. p. 490. n. 139. Mr. B. says, *Publius Valerius lost his Life in DEFENDING the Capitol against Herdonius*. It shou'd be, *IN RECOVERING the Capitol FROM Herdonius*, as I have translated it: for that was the Case, as appears by Mr. B's own translation (p. 404.) tho' he had forgot himself, and indeed so had the Fathers, who have it in this place (by mistake) *Publius Valerius mourut en DEFENDANT le Capitole, contre Herdonius*. But (as I said before) Mr. B. never sticks so close to the Original, as when it happens to be wrong.

Lib. XII. p. 572. l. 44. Mr. B. says, *You have pray'd to the Gods to punish them, why don't you then exert YOUR OWN power, in revenging your Misfortunes?* Instead of *YOUR OWN POWER*, it shou'd be, *the Power WHICH THE GODS HAVE GIVEN YOU*, as I have turn'd it: In French, *Vous avez prié les Dieux de les punir, que n'usés vous vous-mêmes du pouvoir qu'ils vous ont mis en mains pour vanger vos desastres?*

Lib. III. p. 122. n. 62. He says, *and other Emperors adorn'd Rome with other publick places, but that of TARQUIN excell'd all the rest in magnificence*, instead of *TRAJAN*.

Lib. XII. p. 569. l. 31. He says, *The Capenates and Falisci made a joynt attack upon SERVIUS's intrenchments*, instead of *SERGIUS's intrenchments*,

Ib. p. 586. n. 65. He has it, speaking of the *Æolian Islands*, that they *VOMITED out flames from time to time, like Mount Ætna*, instead of *VOMIT*, as if they did not do it now.

Ib. p. 556. l. 35. Mr. B. says, Verrugo was taken AND PLUNDER'D, as the Territories both of the Æqui and Volsci were by the Roman Army, without opposition; instead of, The TAKING of Verrugo was FOLLOW'D by the plundering of the Country of the Volscians and the Æqui by the Romans, without opposition. *La prise de Verruge fut suivie du pillage, que les Romains firent impunément au pais des Volques & chez les Eques.* There is not a word of Verrugo's being plunder'd in the Authors; 'tis an addition of his own.

Lib. X. p. 474. l. 25. Mr. B. makes the Orator begin thus, *The Territory of Rome is threaten'd, the City it self is in danger,* &c. Whereas the Sentence begins thus, OUR LANDS ARE PLUNDER'D, *the Territory of Rome is threaten'd,* &c. *Nos campagnes sont pillées, le Territoire de Rome est menacé,* &c. The first part of the Period omitted.

Lib. IX. p. 384. n. 5. Mr. B. says, Algidum was formerly a City situated in the extreme parts of the Country of the HETRURIANS, for the ÆQUI.

Ib. p. 392. n. 21. last line. He says, Pandulphus Pratæus, in his collection of the old civil Law, adds six other Laws to the EIGHT first, for EIGHTEEN first.

Lib. XII. p. 574. l. 29. Mr. B. says, The Falisci and FIDENATES came and fell upon the Roman lines as before, instead of the Falisci and CAPENATES came, &c.

Ib. p. 574. l. 38. He says, Upon this the Capenates were broken, instead of The Capenates and FALISCI were broken, &c.

Lib. IX. p. 394. n. 26. Speaking of the Form of the Toga, which was the common habit of the ancient Romans in time of peace, Mr. B. says, Some, as Rubenius, are persuaded it was open before, from top to bottom. And there makes a full stop. Whereas he shou'd have added, as it is in the original, much like the loose gowns worn by our French Ladies. *à peu près comme les robes flottantes de nos Dames Françoises.* The Italick entirely omitted.

Lib. I. p. 35. n. 128. Mr. B. says, In imitation of the Founder of Rome, it was customary for the Conquerors, SINCE the use of Chariots, to walk through the City with a Trophy on their Shoulders. Wou'd not one think by this, that because the use of Chariots was then known, they for that very reason chose to walk on foot? By unluckily leaving out the word *même* (i. e. EVEN,) and by using the word SINCE instead of AFTER, Mr. B. has made the Romans guilty of as great a Solæcism in walking thro' the City, as the Irishman

Irishman was in going up stairs, who enquiring for a Gentleman of his acquaintance, was bid to go up two pair of Stairs BACKWARDS; accordingly he went up back foremost, kicking his heels against each Stair all the way up, instead of ascending the natural way, with his toes foremost. My Translation of the whole passage is as follows: *In imitation of the Founder of Rome, the Conquerors, EVEN AFTER the use of Chariots was brought in, were wont to walk thro' the City, bearing a Trophy upon their Shoulders. Depuis MEME que l'usage des chars eut été établi, &c.*

Lib. XII. p. 576. n. 45. Mr. B. has been guilty of several faults both of omission and commission, in this one Note. He says, *In these ages of ignorance, it was much easier to take natural effects for prodigies, than to discover the causes of them.* The Reader will see by my translation, what is left out in his, as likewise, whether what is put in be truer to the French. I say, *In those times of ignorance and SUPERSTITION, it was less trouble to take natural effects for prodigies, than to search into the causes of them. Dans ces siècles d'ignorance, & de SUPERSTITION, il en coûtait moins de prendre des événemens naturels, pour des prodiges, que d'en approfondir les causes.* Again, somewhat lower he says, that when Cneius Papirius and Caius Cæcilius were Consuls, the Hill of Alba SEEM'D to be all on fire, in the night. It shou'd not be SEEM'd, but was SEEN to be all on fire in the night. *Albanus mons nocte ardere visus.* Again, a little lower he says, that this Hill THREW OUT great heaps of stones and ashes, at the top of it, which the ignorant Shepherds took for a miraculous rain. It shou'd be, *It threw from its top INTO THE AIR, great heaps of Stones and Ashes, &c. elle lança de son sommet EN L'AIR, &c.* The Shepherds must have been ignorant indeed, to take these Stones for Rain, unless they had been thrown up INTO THE AIR; and yet Mr. B. takes no notice of that circumstance; but barely says, THREW OUT, not THREW UP INTO THE AIR; which is a very material omission.

In the same page he says, *the FOUNTAINS were exhausted, and the marshes without water.* I say, *the SPRINGS were exhausted, &c.* It is indeed in French, *Les FOUNTAINES.* But Springs and Fountains are very different things in English, tho' the same word is used for both in the French.

Lib. XI. p. 515. l. 27. Mr. B. says, *Quinctius Cincinnatus was AN EXCELLENT Soldier, but an incomparable Statesman.* I say, *He was NOT UNFIT for war, but incomparable in peace. Bon pour la guerre, il étoit incomparable dans la paix.* BON does not mean excellent but middling. He goes on, *He was not one of those of no WEIGHT any longer than they are in Office.* I say, *He was not one of those, who never have any GRAVITY, but when they are in execution of their Office. Il n'étoit pas un de ces hommes, qui n'ont de GRAVITE*

GRAVITE *que quand ils sont en charge.* Gravity in French does not signifie Weight but Seriousness.

B. XI. p. 535. l. 35. Mr. B. says, *The Consternation in the City (Rome) was great, and the ramparts were lin'd with SOLDIERS, as if the CITIZENS were afraid of a Siege.* I say, *The Consternation was inexpressible, and the ramparts were lined with Soldiers, as if they had been afraid of a Siege:* And so says the French, *La consternation y étoit grande, & l'on borda les ramparts de Soldats, comme si l'on eut craint un Siege.* Whereas according to the turn Mr. B. has given it, some Readers will be apt to imagine that the *Soldiers* and *Citizens* were two distinct professions as they are now a-days, but every learned Reader knows, the *Roman* Citizens were all *Soldiers*, when once they were turn'd of seventeen.

Ib. p. 535. last line but 8. This whole period seems to me to teem with faults. He makes the Dictator *Æmilius* say in his Speech to his *Soldiers* as follows, *Be assur'd, Romans, that we carry Victory with us; that we shall enjoy the Spoils of the Enemy, and the honours of a Triumph, the usual consequence of our Battels; and that we shall revenge the death of our Ambassadors, the massacre of a Roman Colony, and the seventh revolt of a faithless City.* I say, *Be assur'd, Romans, that we carry victory along with us; REMEMBER that the plunder of the Enemy, and the Honours of the Triumph, are the usual consequences of our Battels; and lastly, that WE ARE TO REVENGE (nous avons à vanger, not absolutely SHALL REVENGE, for how cou'd he be sure of that?) the death of our Ambassadors, the Murder of a Roman Colony, and the seventh defection of a treacherous City.* The difference of the two translations will best appear by the Original it self, which is as follows: *Affurés vous, Romains, que nous conduisons avec nous la victoire; [souvenez-vous, it shou'd be] que la dépouille de l'ennemi. & que le triomphe sont les suites ordinaires de nos combats; enfin, que nous AVONS à VANGER la mort de nos Ambassadeurs, le massacre d'une Colonie Romaine, & la septième défection d'une ville infidèle.*

Lib. XVI. p. 150. l. 3. After the word *Romans*, shou'd be added to make it intelligible, *who were in garrison there.*

Ib. p. 152. l. 16. *The Volsci left all their wounded, AND PART OF THEIR BAGGAGE, to the mercy of the Romans: and part of their Baggage omitted; & une partie le leur bagage.*

Ib. p. 152. l. 25. He says, *Their Territory was call'd AGER SABELLUS, because they were originally Sabines.* Instead of *AGER SABELLUS*, it shou'd be, as the Authors have it, *THE COUNTRY OF SABINIA: les Campagnes de Sabinie.* *Ager Sabellus* does well enough in the Notes.

Lib.

Lib. XIII. p. 24. l. 8. After the word *Weights*, add, and so overcharg'd the Scale, else it won't be understood, & *surchargé le Bassin*, in French.

Ib. p. 31. n. 81. The year 363, shou'd be 365. Ib. p. 42. l. 7. *His Collegues WERE*, (it shou'd be, *ARE*) *no more than Subalterns to him*. It begins a Speech.

Lib. XV. p. 82. l. 11. *So many Nations*, r. *so many PETTY Nations*. *tant de petites Nations*.

Ib. p. 83. n. 4. Mr. B. says, *Since they in the earliest ages practised the Ceremony of the Le&isternium*. It shou'd be, *Since they in the earliest ages OF THE REPUBLICK*, &c. (*dés les premiers siècles DE LA REPUBLIQUE*.) Those three words being omitted, and the Eastern Nations being the immediate Antecedent, Mr. B. manifestly ascribes that to the latter, which was the custom of the former.

Ib. p. 84. n. 9. 2d Col. *The Origin OF the Name of the Sicin- nites*, r. *the Origin AND the Name*, &c.

Ib. p. 85. n. 13. Mr. B. says, *The Satyr was a pleasant poignant sort of Poetry*, &c. It shou'd be, *was AT FIRST a pleasant*, &c. *dans son origine*.

Ib. p. 87. n. 16. After *lost his Privileges*, r. *was struck out of the Equestrian Roll*, and had no longer a Seat among the Knights: & *n'avoit plus de rang dans l'Ordre des Chevaliers*.

Ib. p. 87. l. 32. Mr. B. says, *Perhaps the Romans were ignorant of the Art of Cyphering; and therefore chose, in imitation of the Vollinienes, to drive as many nails into this Wall, as there had been years since their City was founded*. The French has it, I think, much more intelligible; instead of *The Art of Cyphering*, as Mr. B. turns it, *l'Art de tracer les nombres*, & *de les représenter aux yeux*, i. e. *the art of representing numbers, and exhibiting arithmetical figures or letters in visible characters*. For as for CYPHERING it may be perform'd, and often is, by the Head alone, without the help of the Hand.

Ib. p. 88. l. 40. He says, *M. Pomponius undertook to carry on Manlius's accusation*. It shou'd be as it is in French, *M. Pomponius, ONE OF THE TRIBUNES OF THE PEOPLE*, &c. How else shou'd the Reader know, who this *Pomponius* was, and why he, any more than another, shou'd take this prosecution upon him?

Ib. p. 90. last line. He says, *Curtius before he leaped into the Gulph, ADORED the Celestial and Infernal Gods.* It shou'd be *adored the Celestial Gods, and made a DEVOTEMENT of himself to the Infernal ones.* For there were particular Laws and Ceremonies in the business of *Devotements*, as you may see in Mr. B's Book XVI. p. 167. where *Decius* devotes himself in these words, which Mr. B. has rightly translated; "I devote my self to the *Dii Manes*, i. e. the Infernal Gods." Besides, *Livy* in this very place does not say *Curtius adored the Infernal Gods*, tho' the Fathers *Catrou* and *Rouille* do, and after them Mr. B. *Livy's* words are, *Maus ad Deos Manes porrigentem se Devovisse.*

Same page n. 27. He says, *And Livy's opinion is confirm'd by the fine marble which was found among the old Ruins, &c.* It shou'd be, *which was found UNDER GROUND, &c. among the old Ruins, &c. qu'on trouva SOUS TERRE:* omitted. The Reader will judge whether material or no.

Lib. XV. p. 94. n. 33. *Historians* shou'd be *Ancient Historians.* But, as I said before, Mr. B. almost always leaves out the Epithet *Ancient.* Perhaps he's of *Perrault's* Sect, who hated the name of the *Ancients.*

Ib. p. 95. First line of the Note, instead of *Authors call the Bucklers, &c.* r. *Authors FOR THAT REASON call the Bucklers, &c.*

Ib. p. 96. n. 40. first line. Mr. B. says, *Livy disfigures one of the names of the Consul PÆTELIUS, by calling him Petilius.* But does not Mr. B. in the very preceding line disfigure another of that Consul's names much more, by calling him BULBUS instead of BALBUS?

When I mention'd the *Ara Maxima* in the preceding Sheets, p. 9. I had a faint remembrance of a curious Remark I had somewhere met with concerning that Altar. And having since recollected the place where, I shall here entertain the Reader with it at large, and give a Translation thereof, as I find it in the learned Mr. *Nodot's* Description of Ancient and Present *Rome.* The *Romans* were wont to swear upon this Altar, in order to confirm their promises, and to make their contracts more binding. It stood in the Beast-market (the *Forum Boarium*) and was held in great veneration on account of *Hercules*, who (some say) built an Altar there to his Father *Jupiter Ammon*; and it's highly probable the Image of that God was represented upon that Altar, with the head and skin of a Ram; exactly as He appear'd to him in that Shape in the Deserts of *Libya*, when he conducted him to a Spring to quench his violent

violent thirst. *Severanus* tells us, such an Image is still to be seen in the porticoe of the Church of Our Lady in *Cosmedin*, and that it is not at all unlikely to be the same Image mention'd above. It is at this very day call'd by the Common People *la Bocca della Verità*, i. e. *the Mouth of Truth*, which likewise agrees with what is said above concerning the *Ara Maxima*, to wit, that the *Romans* were wont to swear upon that Altar in order to confirm their contracts. We may perceive, through all this, some truth in the tradition which is still subsisting.

Lib. V. p. 190. l. 13. Mr. B. says, *The Hetrurians, the Latins, the Sabines, and the Volsci were their near Neighbours*. I did not know that PRESSER QUELCUN was *French* for being ONES NEAR NEIGHBOUR, before. I say, *The Etrurians, Latins, Sabines, and Volscians, STRAITEN'D THEM, &c.* In *French*, *Les Etrusques, les Latins, les Sabins, & les Volsques, les PRESSENT de differents côtés*, i. e. *plagued them on every side*.

Lib. V. p. 191. n. 1. He has it, *Brutus was appointed to be Consul all the year 224*, instead of *the year 244*.

Ibid. n. 2. He says, *Livy and Dion. Hal. agree in fixing the Consulship of Brutus and Collatinus to the year of Rome 243*, instead of 245.

Lib. V. p. 194. n. 8. Mr. B. says, But this form, *Qui Patres, quique conscripti essent*, which was always us'd when the Senate was call'd together, sufficiently shews the mistake of the Greek Historian: whereas it shou'd be; *It is a proof against the Greek Historian IN FAVOUR OF THE LATIN ONE. Prouve contre l'Historien Grec EN FAVEUR DE L'HISTORIEN LATIN*.

Lib. V. p. 195. l. 16. Mr. B. has it, speaking of the two *Vitellii*, that they were young Patricians, AT AGE to take public employments. Whereas it shou'd be, Young Patricians JUST THEN AT AGE, &c. *Jeunes Patriciens, en age ALORS, &c.* There may be some years difference between *being of Age*, and *JUST come at Age*.

Ibid. l. 41. He says, *The Plot, WHICH REQUIR'D inviolable secrecy, was discover'd, &c.* I say *The Plot, THO' LAID with the most inviolable secrecy, was discover'd, &c.* *Le complot, dont le secret paroissoit devoir être inviolable, fut decouvert, &c.* A Native of *France*, whom I consulted, tells me I am right.

N. B. Mr. Ozell, (whom Mr. *Pope* calls *Ozell*, because he wanted a Rhime to *Cornelle*) is no *Frenchman*, but an ENGLISHMAN, he thanks God: and withal, by virtue of his Father's copy, a FREEMAN of the chief City of *Europe*; S. P. Q. *London*.

Lib. V. p. 196. l. 17. Mr. B. says, At the entrance of the House of the *Aquilii*, instead of, *the Tarquins*.

Lib. V. p. 197. n. 14. He says, that Brutus *immediately after the execution of his CHILDREN, &c.* instead of, HIS TWO SONS; again in the same Note, *they had recourse to tears and intreaties, but to no purpose*, instead of, *they had recourse to tears and intreaties, but*, ADDS DION. HAL. *to no purpose*. Why shou'd the authority of *Dion. Hal.* be suppress'd?

Lib. V. p. 203. l. 28. He says, Brutus DYED in defending Rome against an Usurper, instead of FELL in defending Rome, &c. *il PERIT*, not *il MOURUT en la defendant*.

Lib. V. p. 206. l. 16. He says, The LAW Valerius Poplicola had made while he was sole Consul, had no other aim but the People's Interest, &c. instead of LAWS; for he made several, as you may see in the foregoing page of Mr. B's Book. The first was an alteration in the *Fasces*. The second, that any Criminal might appeal to the People. The third ordain'd an absolute submission to the decrees of the Consuls. The fourth empower'd any person to kill him who shou'd form any design of usurping the Regal Authority, &c.

Lib. V. p. 208. l. 17. He says, Horatius Pulvillus, who had before been Consul for a few months, &c. instead of, Poplicola, and the same Horatius Pulvillus, who had once before been Consul for some months, *Lui i. e. Poplicola & ce même Horatius Pulvillus*, &c. Why shou'd Poplicola be left out?

Lib. XV. p. 99. l. 3. Mr. B. says, The Romans had also those IMPORTUNATE Gauls to REPULSE. It shou'd be, those TROUBLESOME Gauls to FEAR, for the Gauls were not yet come upon them. It is in *French*, *Ils avoient encore à REDOUTER ces IMPORTUNS Gaulois*. Besides, tho' the *French* has the word IMPORTUNS, it won't answer the *English* IMPORTUNATE, tho' spelt like it. *Importunate* may do for a Dun, but not for a troublesome Enemy.

Ib. p. 101. l. 23. Mr. B. says, A GAUL was carrying away SOME CATTLE, &c. To make this a true Translation it shou'd be SOME Gauls (not a GAUL) were carrying away TWO (not SOME) BEASTS OF BURTHEN, (not CATTLE). *Quelques Gaulois enlevèrent deux bêtes de charge, &c.*

Lib. X. p. 463. n. 104. He says, Spurius Oppius was surnamed Cornicen, probably from the profession he was of, before he was raised to the Decemvirate. What mighty trouble wou'd it have been

been to Mr. B. to have explain'd what that word means (as I have done) and consequently what profession that Uplart had been of? The *French* indeed has omitted it, as also a great many such like things. but that is no (good) reason for Mr. B's continual pre-termissions here and elsewhere. How he will justify himself (in this particular, and above three thousand besides, of a much higher nature) to those Subscribers who have honour'd his Translation with their Names and Encouragement, I can't conceive. Let him shew any thing in my Version, like what I've done in his, tho' I can't boast of any such Encouragement as yet: *le bon temps viendra*. And here I am again seiz'd with that agreeable Ague of the *Diaphragm*, (as *Artemidorus* calls a *Fit of Laughing*) at reading what he tells his R. Highness in his Dedication, viz. *I (i. e. R. Bundy) have endeavour'd to make the Authors speak as plain and intelligible as I could, and claim little more Merit in the Work, than that of a Faithful Translator*: And afterwards in his Preface, *The Subscribers, he hopes, will readily forgive the Delay of the Publication of this Work, upon being assured, That it has been wholly occasioned by a Desire and Endeavour to improve the Work. The Difficulties arising, &c. Risum Teneatis?* What Mountainous Words, and what Mole-hill Deeds? His Friends will perhaps say, in the words of the learned Bishop Potter, in his Preface to the last Edition of his *Archæologia Græca*, *Few Books are so perfect in their first Editions, as to need no Improvement or Addition afterwards*. True; but the Bishop alludes, not to Translations but Original Compositions (such as his own excellent Work). For Translations may certainly be made so perfect at first, as to need no Improvement or Addition afterwards; provided the Translator is thorough master of the Languages out of and into which he translates. Sure Mr. B. cou'd not but know that *Cornicen* signifies a *Blower of a Horn*.

Lib. X. p 498. n. 149. Mr. B. makes *Tully* say, *Won'd you apply your self particularly to the Study of the CIVIL LAW? Have recourse then to the Twelve Tables, and you will there find every thing that relates to the Government of Cities and the Publick Welfare. Tully's Words are, Sive quis CIVILEM SCIENTIAM contempletur, totam hanc descriptis omnibus civitatis utilitatibus, ac partibus, Duodecim Tabulis contineri videbitis*. With humble submission to the Gentlemen of the long Robe, that that I have to offer is, that that Gentleman who translates that word *Scientia* by that word *Law* (in *Latin Jus*) is in that Translation wrong. I own the Original *French* has it *Jurisprudence*: I own too that *Jurisprudence* is rightly translated by Mr. B. *Civil Law*. But what I insist upon is, that both he and the *French* are mistaken in translating *Tully's CIVILIS SCIENTIA*, as they have done, viz. by the word *CIVIL LAW*. What *Tully* means, is *POLITY*; and that he does so, appears by what immediately follows, namely, "the twelve
Tables

“Tables will furnish you with every thing that concerns the government, regulation (or polity) of Cities, and the Public Welfare.” It is but turning to the *Latin* Dictionaries, to see the difference between *Jus Civile* (the *Civil Law*) and *Scientia Civilis*, (*Polity*); *Quintilian* makes this distinction, and he may be allowed to know something of the matter. *Quære*, whether this may be call’d one of Mr. B’s *Improvements upon the Authors*, as he boasts of above?

Lib. X. p. 491. n. 142. He says, *the Ædiles were a sort of SERVANTS to the Tribunes*. It shou’d be MINISTERS and Coadjutors to the Tribunes. *Les MINISTERS & les Ajoins du Tribunat*. The Ædiles were Officers of that importance, that there was an express Law for the Security of their Persons, viz. *That whosoever should offer any Injury to the Tribunes, Ædiles, &c. his head shou’d be devoted to Jupiter, and his Family be sold at the Temple of Ceres, and of Liber and Libera*. I shall give that Law in *Livy’s* words, not in Mr. B’s transcript of them, which, like all his other quotations, have a good deal of false *Latin* in them. *Ut qui Tribunis Plebis (not Tribuni, with Mr. B’s leave) Ædilibus, &c. nocuisset, ejus caput Jovi sacrum esset, familia ad Ædem Cereris, Liberi Liberaque vendita iret*.

The less learned Reader will here give me leave to observe to him, 1st, That the word *Familia* is wrong translated *Goods* in the *English Livy*. It signifies, as the *Italian Livy* has it, *Figliuoli che stanno sotto la podestà, e cura paterna, anche moglie, sorelle, e nipoti, &c. del padre, se gli tenesse in casa. i. e.* The children, sons and daughters, who are under the power and care of a Father; also his Wife, Sisters, Nephews, Neices, and Servants, if he entertains them beneath his Roof. 2dly, That those two *Latin* words *Liberi Liberaque* do not, as some have imagined, signify Children (male and female), but *Bacchus* and *Proserpine*: the latter of whom, (the daughter of *Ceres*) bore the Title of *Libera*, as the former did that of *Liber*. Every body may not know the meaning of a man’s head being devoted to *Jupiter*. He was reckon’d a publick Enemy, and any one might lawfully kill him.

Lib. XI. p. 499. n. 1. After the word *expired* shou’d be added, *or second year of that Magistracy*, as it is in mine and in the *French*, *ou la seconde année de cette Magistrature*. Without this addition, the Reader may be mis-led, to believe the *Decemvirate* might have been an ancient Office, whereas it was not of above two years standing, if that can be call’d a standing.

Lib. X. p. 467. n. 119. Mr. B. says, *Thus CLAUDIUS consecrated Tully’s House BY DINT OF AUTHORITY*. It shou’d be *CLODIUS*, not *CLAUDIUS*. They were both ancient Families, but no ways allied to each other. It is wrong in the *French*, so don’t wonder Mr. B. carries it on. Besides, it is a very odd expression

pression to say he did it by *dint of Authority*: when he did it as a Magistrate, *who*, Mr. B. himself says but the line before, *had in certain cases A RIGHT OF Confiscating a Man's whole Estate, and applying it to Religious Uses*: And then gives this very instance of exercising this RIGHT (in the case of *Tully's House*) and yet calls it by the harsh Phrase of *dint of Authority*. I say, *he made use of his Authority*, (i. e. the Authority with which he was legally invested) *as a Magistrate* to consecrate the House which belong'd to *Cicero*. So says the *French*, (not, *à force d'autorité*, but) *Il usa d'autorité*, &c.

Lib. X. p. 460. n. 102. Speaking of a piece of Ground set apart for a burying-place, Mr. B. says, *he that invaded such sacred Place, or demolish'd Sepulchres, &c. was guilty of an enormous crime, and that the Proprietor had a power of CLAIMING a possession which belonged to him by a sort of divine right, instead of RE-CLAIMING, &c.* In the same Note, he says; By the same Law none could bury in another's SEPULCHRE, without the Proprietor's consent; instead of, in another's BURYING-PLACE, [*la Sepulture* not *Sepulchre*.] Again, same Note, he has it, *L. Æmilius's* burial-place was 18 foot in front, and 20 *in length*; for, 18 in front, and 20 in *the Field*; as the Original has it, in *Agro*. See this hereafter explained more at large, as it deserves to be.

Lib. X. p. 456. n. 85. He says, *In consequence of this Law, it was criminal to kill any PERSON before sentence of death had been pronounc'd against him*; instead of, *it was a crime to kill any OFFENDER before sentence of death had been regularly pass'd upon him*. It is indeed *une personne* in the Original, but there was no necessity for Mr. B. to adhere so close to the *French* in this place, since he makes no scruple to depart so widely from it in hundreds of others.

Lib. X. p. 449. n. 54. M. B. says, *The Decemviri thought it but just, that the nearest Relation shou'd be Guardian*, [it is in the *French*, SHOULD HAVE THE TROUBLE of being Guardian,] *since he had the advantage of being next in Succession*.

Lib. XV. p. 102. l. 5. Mr. B. says, *They RAN into the enemies battalions like madmen*; instead of, *forgetting all dangers, they BROKE INTO the enemies battalions like madmen*; *qu'oubliants le péril, ils percèrent, comme des furieux, &c.* He omits OUBLIANTS LE PERIL, and makes them *run* instead of *breaking into* (*percèrent*) their Enemies Battalions. He might as well have added, that the Enemy receiv'd them with open arms; for one is as true as the other. ——— Next line he says, *The Romans pursu'd them*, instead of, *The Roman HORSE pursu'd them*. *La Cavalerie Romaine les poursuivit*. No unnecessary word there.

Ibid. l. 21. He says, *but were attack'd by the Maletiers*, [WHOM THE DICTATOR HAD EQUIPT LIKE SOLDIERS, omitted,] *dont on avoit fait des Soldats*. An ugly omission.

Lib. XV. p. 104. l. 8. He says, *The Soldiers enrich'd themselves with the booty they got there, for the Consul reserv'd none of it for the Public Treasury*. It shou'd be, *The ROMAN Soldiers* [as it is in the French, else it might be understood of the Volscians, they being the antecedent] *were enrich'd with the booty they got there. The Consul* [GAVE THEM ALL THE PROFIT OF THE SPOILS, omitted,] *and reserved none of it for the public treasury. Le Consul leur laissa tout le profit de deponille, &c.*

Ibid. In the margent of this page, he leaves out the Dictator C. Martius Rutilius, and continues on the Consuls names to the end of the Year 397, tho' there was a Dictator at the latter end of it, as he might have seen in the Original.

Lib. XV. p. 107. last line but two. He says, *What signifies it to us, that Sextius and Licinius*, [the first of all the Plebeians, omitted,] *obtain'd the highest Offices*. What Offices? It shou'd be Office, in the singular; *la supreme dignité*, i. e. the Dictatorship.

Lib. XV. p. 109. l. 9. Mr. B. says, *Such was the situation of the Affairs of the Romans in the CLOSE of the fourth Century*, instead of, *at the BEGINNING of the fourth Century, au commencement du quatrième siècle*.

Lib. XV. p. 111. l. 43. He says, *When therefore L. Cornelius Scipio was, in his turn, declar'd the eleventh Governor of the Republic, during the Interregnum*, [TO PRESIDE FIVE DAYS, omitted,] *pour la gouverner cinq jours, &c.*

Lib. XV. p. 112. l. 4. He says, *The Bankers had the command of the Public treasury*, it shou'd be, *The NEW Bankers, &c.* In contradistinction to the old ones. *Les NOUVEAUX Banquiers* in French. By leaving out the word *new*, the Reader will apply to the old Bankers what is only true of the New ones.

Lib. XV. p. 113. l. 35. He says, *But nevertheless, one of the Present Candidates for this great Employment was a Plebeian*, instead of, *was* [CONTRARY TO CUSTOM] *a Plebeian, contre la coutume un homme de famille Plébéienne*.

Lib. XV. p. 116. n. 76. He says, *When the day for the Levies came, the Consuls appear'd in the Capitol, or Forum*; instead of FORUM ROMANUM, *la grande place de Rome*; for there were several

several *Forums*. Same Note, he says, *this Superstition took place, even in Private Affairs, Offices of religion, Marriages, [JOURNYINGS omitted, dans les voyages] Births of children, &c.* Same Note, he has it, *After this distribution was made, the Consul or General chose out four robust Soldiers, [OUT OF EACH CENTURY, omitted.] Again, then these Tribunes were so divided, [AMONG THE TROOPS, omitted, dans les Troupes.] that the first and third Legion, &c.*

Lib. XV. p. 118. l. 2. He omits after the word *Hill*, AND MADE THEM RETIRE INTO THE VALLEY, & *les font reculer dans la vallée*. A necessary sentence, because, about a dozen lines after, the Consul encourages his Soldiers to go and deluge the Valley with the blood of the *Gauls*, who were repulsed thither from the Hill.

Ibid. n. 78. He says, *Other Writers*, instead of OTHER WRITERS OF ANTIQUITY, *les autres Ecrivains de l'antiquité*. He has left out this Epithet, *Ancient*, above a hundred times in this Volume, and consequently makes the Ancients and Moderns the same.

Lib. XV. p. 119. l. 17. He says, *Camillus had in his Dictatorship excluded the Plebeians from the Consu'ship*. It shou'd be, *Camillus had, CONTRARY TO THE LICINIAN LAW, excluded, &c. Contre la disposition de la loi Licinia, omitted.*

Lib. XV. p. 120. n. 83. Mr. B. has it, *Philip King of Macedon exterminated the miserable remains of the Phocænes, instead of Philip King of Maccedon, who was come to the assistance of the Thebans, exterminated, &c. qui étoit venu au secours des Thebains*. Again same note, he says, *The Ancients*, [instead of *Ancient AU-THORS*] *have observed, that Philomelus, Onomarchus, and Phayllus, all DYED, [instead of PERISH'D] by one or other of these kinds of death, which us'd to be inflicted on those who profaned Holy things.*

Lib. XV. p. 122. l. 27. He says, *At least, it is much more rational to think so, than to ascribe [as most Historians do, it shou'd be] the sudden appearance of this Raven, to the miraculous interposition of the Gods.*

Ibid. p. 122. n. 88. He says, *However, this abuse gave rise to those silly terms, in the Books of the Augurs, instead of, those silly Epithets to be found in the Books of the Augurs, and no where else. Consacrez dans les livres des Augurs.*

Lib. XV. p. 123. l. 8. Mr. B. says, *The Skirmish between the advanced Guards had been bloody, and the success pretty equal*, instead of, *On the first attack, the fight was bloody, and the advantage pretty equal. Dans le premier choc, le combat avoit été sanglant, &c.*

Ibid. l. 18. Mr. B. says, *Camillus gave Valerius a Crown of Gold and two Oxen*, instead of TEN Oxen, *dix bœufs*. In the same page omitted, as in hundreds of places more, these quotations in the margin. *Cic. in Catone. Val. Max. l. 8. c. 13. & Plin. l. 7. c. 48.*

Lib. XV. p. 124. l. 22. *Whilst the Romans enjoy'd a profound peace, the happiness of which was interrupted by nothing but the contagion, some Ambassadors came to Rome from Carthage.* So far Mr. B. is right according to the French, as likewise in the subsequent note affix'd to it, at the word *Ambassadors* [note 93] viz. *Livy says, Book vii. under this year 495, that the inhabitants of the City of Antium sent a Colony to Satricum, which had been entirely ruined by the Latins. But in the name of Wonder, what relation has this Note to the Ambassadors from Carthage? However, as it is actually inserted among the Notes, by the Authors, Mr. B. can no otherwise be blam'd, than as he omitted to make a Note upon that Note. My opinion is, that the Fathers did not design it for a Note, but part of the Text, and that it shou'd come in after the word contagion, (but was neglected by some accident at the Press). Upon this footing the whole wou'd run thus, and be exactly conformable to Livy. Whilst the Romans enjoy'd a profound peace, the happiness of which was interrupted by nothing but the contagion, they drew out from the City of Antium a Colony to people Satricum, which having been destroy'd by the Latins, was now rebuilt. Also at the same time some Ambassadors came to Rome from Carthage, &c. Exercitibus dimissis, quum & foris pax, & domi concordia ordinum otium esset, pestilentia adorta. Eodem anno Satricum ab Antiatis Colonia deducta, restitutaque urbs quare Latini diruerant. Et cum Carthaginensibus Legatis Romæ Fœdus initum, &c.*

Ibid. p. 102. n. 47. He makes the Geographer *Cluver* (as he always calls him) say, speaking of the ancient town of *Privernum*, *that there are yet to be seen several old Buildings.* It shou'd be, *the RUINS or REMAINS of several old Buildings, on voit encore LES RESTES de plusieurs anciens Edifices.*

Ibid. p. 105. n. 55. He says, *According to Dion. Hal. this Tax was afterwards reduced, &c.* The Authors don't quote *Dion. Hal.* but quite another Historian, viz. *Dio Cassius*. Whenever they quote him whom we call *Dion. Hal.* (i. e. *Dionysius Halicarnassensis*)

seus) they call him, *Denys d'Halicarnasse* : for *Denys* is *French* for *Dionysius*. For want of knowing such Distinctions as these, Mr. B. has made no little confusion in the Authorities vouch'd in this *Roman History*. *Dion. Hal.* and *Dio Cas.* were two different men.

Ibid. p. 106. n. 57. Mr. B. says, *At the mouth of the River CENINA, &c.* There's no such River in the *Roman History*, nor upon the face of the Earth; I know not what there may be among the Waters under the Earth. There is indeed a Town of that Name near *Rome*, call'd so from its Founder *Cenites*, and the Inhabitants *Ceninenses*, often mention'd in this History. As for the River which Mr. B. calls CENINA, it is in the original *French*, and in all the Dictionaries, call'd CECINA, C,E,C,I,N,A. This is not the first time by a hundred, that he treats us with a Town instead of a River, and as often administers a River instead of a Town. He wou'd ha' made a blessed Apothecary with his *Quid pro Quo's*.

Same Note, He says, *The Ancients have distinguish'd the Salt-pits of the Septem-pagium from those of Ancus Marcius.* What Ancients? shou'd it not be *Ancient* AUTHORS, as it is in the *French*? But he as often omits that Substantive to the Adjective, as he does that Adjective to the Substantive. Thus a little higher, as I have shewn, speaking of the three kinds of deaths they dy'd, who prophan'd holy things, He says; *The Ancients have observ'd that they who prophaned holy things dy'd so and so.* Instead of *Ancient* AUTHORS *have observ'd*, &c. All the Ancients were not Authors: and if those who were Authors among them had not been the Observers, we cou'd never have come by the knowledge of such Events. Why shou'd he thus perpetually neglect the word *Author*? Sure he's not so fond of that of *Translator*, as to hate the name of *Author*; in like manner as he seems to be an Adorer of the *Moderns* to that degree, as almost always to over-slip the word *Ancients*. A two-fold inaccuracy, which the Authors of this History are never guilty of.

Lib. XV. p. 122. l. 25. Mr. B. says, *Valerius march'd boldly to meet his Rival, attended with the Shouts of his Countrymen, and carried a Raven upon his Helmet, which had perch'd upon it ever since Day-break. He had perhaps made it tame that it might defend him in Battel: for as soon as Valerius and his Enemy the Gaul were engag'd, the faithful Raven fought for his Master. He flew swiftly at the Gaul, so intercepted his sight with his wings that he could not see his adversary, struck him in his face and eyes with his beak and claws, and in short so incommoded and terrify'd him, that it was easie for his Rival to stab him; and as soon as the Death of the Gaul had put an end to the Combat, the Raven came and settled on the Conqueror's Head.*

He goes on, (p. 123. l. 26.) *After Valerius's death [which was fourscore years after this Event, for he lived to be an hundred] the name of CORVUS which was given Him, and that of CORVINUS, which his Descendants always bore, did honour to his branch of the Valerian Family, and distinguish'd it from all other branches of it.*

Thus far Mr. B. is right. But in the very next page, in the note 92. concerning this Raven (in the *Latin* CORVUS) He has most intolerably confounded the Authors sense, by leaving out some things, adding others, and wrong translating the last period. To prove this, I shall quote Mr. B's whole Translation. (Lib. XV. p. 124. n. 92. He says, *The Greek Tables give Marcus Valerius the Surname of Corvinus; which is a fault of which several Authors have been guilty. Corvus was Valerius's surname: The Fasti Capitolini give him no other. And the Fasti of Cuspinian, the oldest Editions of Livy, and Valerius Maximus exactly agree with them in this point. It is indeed [what has INDEED to do here?] probable enough that the Soldiers, who saw the adventure of the Raven, might follow the sudden heat, which is natural enough to Military Men, and give their Officer the name of the Animal, which was his Second in the fight. [i. e. Raven : Corvus.] BUT THEN IT IS NOT SO NATURAL TO BELIEVE HIS DESCENDANTS SHOU'D AFFECT IT. This last period is shamefully false translated by Mr. B. as the Reader will see below, by the French it self, and my Translation of it. The French runs thus: Les Tables Grecques designent Marcus Valerius par le surnom de Corvinus. C'est une faute qui s'est glissée dans différentes Auteurs. Corvus fut le propre surnom de Valerius. Les Fastes Capitolins ne lui ont donnés point d'autre. Les Fastes de Cuspinien, les plus anciennes éditions de Tite Live, & Valère Maxime s'accordent parfaitement sur ce point. Il est vraisemblable en effet, que les Soldats témoins de l'avanture du Corbeau, suivirent les mouvements d'une premiere saillie, propre des gens de guerre, en donnant à leur Officier le nom de l'Animal, qui l'avoit secondé dans le combat. IL EST DONC PLUS NATUREL DE CROIRE, QUE LE SURNOM DE CORVINUS NE FUT AFFECTE QU'A SES DESCENDANTS. In English, if I understand English or French, or common Sense: It is therefore more natural to believe, that the surname of Corvinus [which Mr. B. omits] shou'd be PECULIAR TO his Descendants alone. The very Antipodes of Mr. B's Translation! Which by ending the sentence with *It*, and the antecedent being *Corvus*, [as he has managed it, instead of *Corvinus*, as it is in *French*] wou'd make one believe *Valerius's* Descendants were called *Corvi* not *Corvini*, which latter Mr. B. himself says, in the beginning of this Quotation, was the name his Descendants went by. Which was the thing to be proved.*

Lib. XV. p. 114. n. 70. He says, *Things continu'd on this foot till the Tribune Ovinus pass'd a Law, &c. It shou'd be, got a Law passed. It is not ent fait une Loi, but ent fait porter une Loi. A Tribune*

Tribune cou'd no more pass a Law among the *Romans*, than a prime Minister can an Act of Parliament among us.

Same Note a little lower he says, *Ovinus* was Tribune in 403, instead of 402.

Same Note, speaking of the functions of the Censors he says, *Every Knight was summon'd by the Publick Cryer to come and present himself before the Censor ON HORSEBACK*, Which is false; for they did not present themselves ON HORSEBACK, but ON FOOT, with their Horse in their hand. And this appears by the print of the Medal in that very Page, representing a Censor sitting on his Tribunal, reviewing a *Roman Knight*, who stands on one side of his horse, holding him by the Bridle. I know indeed it is in the Original (by mistake) *à cheval* (i. e. on Horseback). And that it is a mistake I shall prove out of *Lipsius*, who gives an account of the *Roman* way of Reviewing their Troops. Speaking of the Knights, He says; *In publica recensione moris erat ad Censuram selas venire, equum manu ducentes: quos si probarent, PRÆTERIRE & traducere equum, solenni verbo jubebant; sin aliter, equum adimebant, vendi jubebant*. That is, *The custom was, for the Knights at a General Review to appear before the Censor in his Chair of State, leading their Horse in their hand; and if the Censor approved of the plight the Horse was in, they had the Knight in a form of words peculiar to that occasion, PASS ON with his Horse; but if they did not like the Condition the HORSE was in, they took him away, and order'd him to be sold*. And for this, *Lipsius* quotes *Festus*, *Livy*, *Plutarch*, *Aulus Gellius*, *Valerius Maximus*, *Ovid*, &c.

Same Note, Mr. B. says, *If the KNIGHT [It shou'd be the Horse] was in a bad condition, the Censor to punish his negligence retrench'd the Pay he had out of the Publick Treasury, which was call'd Æs Hordearium. [Barley-money, or Provender-money]*.

What I find extraordinary in this place, is Mr. B's metamorphosis of a HORSE into a KNIGHT. In the Original it is plainly *Si le CHEVAL*, not *CHEVALIER*, *etoit en mauvais etat*, &c. That is, *If the HORSE, [not KNIGHT, as I said before] was in a bad condition, &c*. Upon this occasion *Aulus Gellius* tells us, that a Knight in a good plight of body appeared before the Censors with a very lean and ill-fed horse. And being ask'd why He was so fat, and his Horse so very lean, he reply'd sincerely, because he took care of himself, and his man took care of his Horse. But this did not save his Bacon, tho' it did his Horse's: For the Censors were angry at this answer, took away his Horse from him, and degraded him from the rank of Knighthood.

Censores P. Scipio Nasica, & M. Popillius quum equum censum agerent; equum nimis strigosum & male habitum, sed equitem ejus uberrimum & habitissimum viderunt. Et cur, inquit, ita est,

est, ut tu sis quam equus curatior? quoniam, inquit, ego me curo; Equum Statius meus Servus. [Statius was as common a name for a Servant among the Romans, as Nero or Pompey among us for Blacks] visum est parum reverens esse responsum, relatusque in ararios, ut mos est.

The same A. Gellius tells us it was a scandalous thing for a Roman Soldier to be fat; nay, sometimes they took away the Horse for the Rider's being fat, tho' the Horse was fat too. *Nimis pingui homini & corpulento censores equum adimere solitos. scil. minus idoneum ratos esse cum tanti corporis pondere ad faciendum equitis munus, non enim pœna id fuit, ut quidam existimant sed munus sine ignominia remittebatur. tamen Cato in ratione, quam de sacrificio commisso scripsit, objicit hanc rem criminofius, uti magis videri possit cum ignominia fuisse. quod si ita accipias: id profecto existimandum est, non omnino inculpatum neque indesidem visum esse, cujus corpus in tam immodicum modum luxuriasset exuberassetque.* But to return to Mr. B. I think it not at all impertinent to take notice of his omitting those leading words [Upon this occasion; A ce sujet] whereby he seems to have a mind to confirm his blunder, that CHEVAL is French for a KNIGHT. Again, it may not be amiss to acquaint the Reader, that Mr. B. has wrong translated MAL ENTRETENU by the word ILL-DREST: What the Authors mean, is not ILL-DREST (else they would have used the proper word for't, PANSER) but HALF-STARV'D, ILL-FED, like the horse of a certain private Gentleman, who rid in the Guards in the late King James's time, and being ask'd by the Earl of Feversham, who was reviewing them, what his name was, and he answering that his name was Carpenter; *Beger, ver good*, said the Earl, *and so you feed your horse with Chips.* I mention not this as a Reflection on that Gentleman who is of a very honourable and ancient family, and, who by his Conduct, Courage and extraordinary Merit, has won the Title he wears; having pass'd thro' * the Sharpnesses of War to (almost) the *Ne plus ultra* of Honour; his Services always preceding his Advancements, like those of the great Duke of Marlborough, gradually, and with a patient Ambition.

This Joke of the (French) Lord Feversham upon Mr. C's being mounted on a horse *maigre*, brings to my mind what I my self heard another French Gentleman say, upon occasion of a very fat horse, which as fat a Lady was sitting on. The Reader need not be told that the French pronounce our word Horse, as the Latins do *Ars*: they leave out the H, and make an A of the O. As the Lady therefore stop'd to salute the Gentleman who was on foot, he all the while was stroaking the Horse's hind-parts, and saying, *your Ladyship's Ars be ver fat! too mush fat Ars; You give your Ars too mush Oata; You don't wark him enough, &c.*

* Per Acuta Belli, Lord Carpenter's Motto.

Lib. XV. p. 116. n. 76. The Fathers are telling that the Colours of the *Roman* Infantry were red; those of the Horse blue; for which they quote *Servius's* Annotations upon *Virgil*, and likewise two lines out of that Poet's Eighth *Æneid*. The Fathers don't tell us why the Colours were blue, tho' *Servius* does, viz. he says *Blue (Cæruleus)* was the colour of the Sea, and that *Nep-tune*, the God of that Element, created the Horse with a stroke of his Trident struck into the Earth. Tho' the omitting this short observation is indeed not chargeable to Mr. *Bundy's* account, because the Authors have it not; yet for him to refer to *FESTUS* instead of *SERVIVS* in this very place, as he does, and his leaving out those words, (*au huitième livre*) in the eighth Book of the *Æneid*, which are, in the *French*, at length; I say, such Misnomers, and such Omissions, are what must very much mis-lead and embarrass the Reader, and cost him a deal of time (the most precious Gift of Heaven) before he can set himself right. For first of all, *Festus* wrote no commentaries on *Virgil*; so there's half a day gone to look over his Book (*de Verborum significatione*) for this Needle in a bottle of Hay, and no Needle there neither. Well then perhaps he bethinks himself, that either the Author or Translator must be mistaken, and must mean *Servius*, (instead of *Festus*) because *Servius* (every Scholar knows) wrote Commentaries upon *Virgil*, and nothing else. Well, then he turns to *Servius* (if he has it, otherwise must search the Libraries, as I do) and there he must spend three or four hours more to find in what Book of the *Æneid* it is (for there are twelve) all which expence of time might have been saved him, had Mr. *Bundy* followed his Original in his translated Copy. I think it is *Martial* is the Author of that best Motto for a Dial that ever entred into the mind of Man, even of any Christian Man: *Pereunt & Imputantur*: Speaking of (the *Horæ*) Time; *It vanishes away, yet is placed to our Account*. What will Mr. *Bundy* say? whose account will this lost time be plac'd to, His, or his Readers?

I speak truth, and not without concern, the best Scholar in *England* may study himself blind, before he shall be able so much as to guess at the meaning of hundreds of Passages in this Translation, unless he turns to the Original; and every man can't afford 10 or 12 *l.* to buy the Original; and, if he could, 'tis not every man that is master enough of the *French* and *Latin* to understand it. *French* and *Latin*, did I say? Ay, and *Greek* and *Italian* too, as I shall soon make appear he must be, to read this History.

Lib. XV. p. 125. Mr. B. says, THE *Greek Historian* has transmitted, &c. instead of A *Greek Historian*, Un *Historien Grec*. There were more *Greek* Historians than one, and all equally good.

Ibid. n. 94. *Memoirs for ancient Memoirs.* Again same note, he says, *The name of Carthage, according to Servius, was taken from A City of Libya call'd Carthage. Servius says, and so do the Fathers, from ANOTHER City of Libya, call'd Carthage.* Again, Note 96. He says, That *Hermæ* or *Mercurii promontorium* is the name the *Ancients* give it. Instead of *Ancient Authors.* If he was resolved to leave out *Authors*, he shou'd have used the preterperfect tense of the verb *give*, and shou'd have said, *the name the Ancients gave it*; which had been Sense at least, tho' not the Fathers Sense.

Lib. XV. p. 126. n. 99. He says, Stephens and Ortelius place the two Cities of Mastia, [*Mustia*, it is in the Original] and Tarsejum, [*Tarsécum*, it is in the Original] near Hercules's Pillars. He shou'd have added, *There are not now the least traces of them to be seen. Il n'en reste plus aucunes traces.* Besides leaving out that Sentence, he has chang'd the names, you see, of both the Cities, from what they are call'd in the Original.

Lib. XV. p. 128. n. 102. After the word *Lightning*, add, *at which he was much terrified. Il en fut effrayé.*

Same Note, after the word *burnt*, add, *by fire from Heaven, (feu du Ciel.)*

Same Note, after the word *Tarentum*; Mr. B. says, *AS soon therefore as he landed, he lighted a fire, &c.* It shou'd be, *He THEREFORE IMMEDIATELY landed, lighted a fire, &c.* [That is, when he heard the place was call'd *Tarentum*, whither the Oracle order'd him to carry his sick Children.] In *French* it is, *AUSSITOT, il mit pie a terre, alluma du feu, &c.* not *AUSSITOT QU'il mit pie a terre, il alluma du feu.* As Mr. B. has turn'd it, one does not know that he landed immediately, nor indeed how long it was before he did land.

Same Note Mr B. says, *They were warned in a Dream to offer up black Victims to Pluto and Proserpine, and to spend three DAYS AND Nights in singing and dancing in honour of those Divinities.* The *French* says only, *trois NUITS*, i. e. *three NIGHTS*, not a word of *DAYS*: It is not probable these Night-Gods were worshipp'd in the Day-time. Besides, I hardly think it possible for Flesh and Blood, tho' 'twere *French* instead of *Roman*, and for the Birth of a *Dauphin* too, to dance and sing three days as well as nights successively.

Same Note, he says plain *Zozimus*, instead of *Zozimus the HISTORIAN.* (*Zozime l'HISTORIEN*). How shou'd one know, without

out this Characteristic, which *Zozimus* is meant? for there were several Writers of that Name, besides the Historian. There were Rhetoricians, Natural Philosophers, Sophists, Popes and Bishops.

Same Note, he murders a noble Antique Inscription upon an Altar erected in honour of *Pluto* and *Proserpine*, by adding the word AND in Capitals to make it the more glaring. He says AND for the deliverance of the Roman People. AND shou'd be expunged; for the deliverance of the Roman People, shou'd be, for having deliver'd the Roman People; any one that reads the context, will be convinced, there's as much difference between the two expressions, as there is between Retrospect and Prospect. But the Reader will better understand the matter by laying the whole before him.

The first Year after the expulsion of the *Tarquins*, the Consul *Publius Valerius Poplicola* had also recourse to the same Divinities, at a time that the Plague made great Ravages in *Rome*. He offer'd up a black OX, and a black COW, to *Pluto* and *Proserpine*, upon which the Contagion ceas'd. And *Poplicola*, in memory of this blessing, order'd this Inscription to be engraven on the Altar, as Mr. B. words it.

PUBLIUS VALERIUS POPLICOLA CONSECRATED THE FIRE OF THE FIELD OF MARS TO PLUTO AND PROSERPINE, AND INSTITUTED GAMES, IN HONOUR TO THESE GODS, AND FOR THE DELIVERANCE OF THE ROMAN PEOPLE. *Pour la Deliverance du Peuple Romain*; not a word of AND. *Quære*, shou'd not the French have been *Pour la Deliverance qu'ils ont accordés au Peuple Romain*?

Lib. XII. p. 576. n. 45. last line. Mr. B. says, *It is natural to conclude that the FIRE of the Vulcano is quite spent*, instead of the FUEL is quite spent.

Lib. X. p. 438. n. 16. Mr. B. says, PORPHYRIO the Commentor upon Horace, instead of *Porphyrio*. And here, lest a vulgar Reader shou'd chop upon this, and such like Remarks, and say, there's nothing in 'em; and that *Porphyrio* or *Porphyrio* is all one in the Greek; I must tell him it is not all one in the Greek: For *Porphyrius* and *Porphyrio* were two different Persons, the former, as he may see in the Dictionaries, was a Philosopher, and a great Enemy to Christian Religion; and the latter, viz. *Porphyrio*, an old Commentator on *Horace*. Wou'd it be right to say, Mr. ADDISO for Mr. ADDISON, or BUDÆUS for BUNDÆUS? But this is ten times worse, and shews the Translator was not only ignorant that there were two different Men, *Porphyrius* and *Porphyrio*; but also that *Porphyrio* was no name at all, but the Ablative of the Nominative *Porphyrius*.

Lib. XII. p. 569. l. 41. Mr. B. says, *But this disagreement between the two Generals, hinder'd their taking such wholesome ADVICE, [instead of such SAFE MEASURES.] La picque des deux Generaux les empecha de prendre un CONSEIL si salutaire.* And here again, some may wonder why I take notice of this as a fault; for, they'll say, where is the difference between taking *wholesome advice* and *safe measures*? I grant there would have been little or no difference, if any ADVICE had been given: but no body was ADVISED with; no body had given their *advice*: 'tis wrong in the *French*. It shou'd have been *une demarche*, not *conseil*, as any one may see with half an eye, by reading what goes before.

Lib. XII. p. 572. l. 47. Mr. B. will have it, *That the People fin'd the two Offenders ten thousand asses of brass EACH; instead of ten thousand As. Les Peuple condamna les deux coupables à dix mille as d'airain.* Not a word of *chacun*; *Each*; in the Original.

Lib. XII. p. 581. l. 35. Mr. B. says, After this complete victory, the Dictator RETURN'D to *Veii*, instead of, BENT HIS MARCH towards *Veii*. *Apres une Victoire si complete, le Dictateur RABATTIT du côté de Veies*: RABATTRE does not signify to RETURN, in *French*. The Dictator had not been at *Veii* at all, nor any thing like it; how then cou'd he be said to RETURN to it. *Rabattre*, as any one may see by the *French* Dictionaries, (which tho' Mr. B. is above consulting, I am not) signifies to TURN, not to RETURN, towards a place. See *Boyer's* large Dictionary, last Edition. *Ils rabbatirent vers Cambray, qu'ils emportèrent, & pillèrent.* They turn'd or bent their march towards *Cambray*, of which they possessed themselves, and which they plundered.

Ibid. l. 39. Mr. B. says, *This was to prevent their spending their Ardour in Skirmishes and single Combats, with the besieged, WHO OFTEN CHALLENG'D them to fight, between the walls of the City, and the entrenchments of the Romans.* I say, *who often challenged AND WERE CHALLENGED.* *C' étoit pour empêcher l'ardeur des escarmouches, & des combats singuliers contre les ennemis, QUI SE DONNOIENT LE DÉFI entre les murs de la ville, & les retranchements des Romains.* There's a vast difference between DONNER and SE DONNER. DONNER signifies only to GIVE, but SE DONNER signifies to GIVE and TAKE. But, some will say, these are Niceties too delicate for any but Criticks to insist on.

Lib. XII. p. 582. l. 31. Mr. B. makes *Licinius* say, *And let the Soldiers reap the fruits of the Siege which they have carried on WITH PERPETUAL FATIGUES.* Instead of, *And let the Soldiers enjoy the fruits of the Siege, which they have carried on TILL THEY ARE GROWN OLD.* *Et accorder aux Soldats les émolumens d'un siège,*

siège, où ILS ONT VIEILLI. It is the Siege of *Veii* the Authors speak of, which had now lasted ten years.

Lib. XII. p. 583. l. 12. Mr. B. says, *By this means, the Veientes, who were busy on the Ramparts, in all parts of the City, HAD NOT TIME TO ATTEND TO THE MINE which was dug under the City, but were put out of a Condition of repulsing the Romans, when they came out of their subterraneous passage.* I say, *By this means the Veientes, who were every where busy on the ramparts, WERE NOT AWARE OF THE MINE, which was dug under their City, and CONSEQUENTLY were in no manner of condition to repulse the Enemy, when they came from under-ground.* Par là, *les Veiens occupés en tous lieux sur les remparts, NE FIRENT POINT D' ATTENTION à LA MINE, qu'on creusoit sous leur ville, & ne furent pas en état de repousser l'ennemi, lors qu'il sortit des souterrains.* What does this Translator mean by THEIR NOT HAVING TIME TO ATTEND THE MINE? It was no Mine of their making, they knew nothing of it; how then cou'd they attend it? Though the *French* word *attention* might lead such a smatterer at first out of the way, yet methinks the sense might have set him right again.

Ib. p. 572. l. 9. Mr. B. says *Three of the Tribunes ADVISED THE PEOPLE to cite Sergius and Virginius to appear before them;* instead of, *Three of the Tribunes RESOLV'D THEMSELVES to cite, before the People, Sergius and Virginius, Ils s'avisèrent donc de citer, devant le Peuple, Sergius & Virginius.* The People neither cou'd, nor did cite them. It was *their* Tribunes did it, because the Senate had suffer'd them to escape. What a *Frenchman* is Mr. B. to think *s'aviser* signifies *to advise!*

Lib. XI. p. 551. l. 29. After the word *Troops*, omitted this Sentence: *He was yet more severe in the punishment which he inflicted on the guilty.*

Lib. XI. p. 549. l. 23. Mr. B. says, *These words were follow'd with a GREAT MURMUR through the whole Senate;* instead of, *At these words the whole Senate SEEM'D TO QUAKE FOR FEAR.* les mots furent suivis d'un FRÉMISSEMENT du Senat entier.

Lib. XI. p. 548. l. 25. Mr. B. has it, *From the time that the Tribunes of the People rais'd THE DIGNITY of the Plebeians.* Instead of, *From the time that the Tribunes of the People rais'd the Plebeian ORDER.* Depuis que les Tribuns du Peuple eurent relevé L'ORDRE Plebeien. Pray, what Dignity had the Plebeians before?

Lib. XI. p. 542. l. 2. Mr. B. says, *But the Tribunes of the People had not laid aside their animosity against the Patricians,* instead of, *had not ALL of them laid aside their animosity against the Patricians.*

Patricians. *Mais les Tribuns du Peuple n'avoient pas tous dépouillé leur animosité contre les Patriciens.* There were Ten Tribunes of the People in all.

Lib. XI. p. 548. l. 18. Mr. B. says, *Indeed the territory of Rome was a very narrow one at the time of its foundation, and NOT SUFFICIENT TO SUPPORT THAT GREAT NUMBER OF ADDITIONAL (added of his own) FAMILIES, WHICH HAD COME IN CROWDS TO IT EVER SINCE. Instead of, not sufficient to subsist so great a number of families, WHICH SINCE THE TIME OF HER ESTABLISHMENT WERE INFINITELY INCREASED.* *En effet Rome, à sa fondation, n'avoit eu qu'un territoire fort borné, & les campagnes de son Domaine, ne suffisoient pas, pour faire vivre ce grand nombre de familles, qui s'y étoient INFINIMENT ACCRUËS, depuis son établissement.* Was this Increase only owing to the Additional Families which, Mr. B. says, had come in crowds to it from the time of its Foundation? Did not the Romans themselves help to increase it by their own breed in 330 Years?

Lib. XI. p. 510. l. 27. After these Words, *who spoke next,* Mr. B. has omitted this whole Sentence: *The Assembly was divided upon Valerius's proposal. Bien des gens se partagèrent sur l'avis de Valérius.* Is it not fit the Reader shou'd know this particular?

Lib. XII. p. 570. l. 8. Mr. B. says, *It was thought necessary to recall Virginius to Rome, and to bring him to an account for his proceedings.* After the word *proceedings,* Mr. B. has omitted this material Sentence: *The Command of the Army was left to Lieutenant-Generals.* *La conduite de l'armée fut laissée aux Lieutenans-Generaux.*

Lib. XII. p. 574. l. 6. Mr. B. has it, *And, accordingly Anxur was soon TAKEN. The Volsci who guarded it, neglected their MILITARY DISCIPLINE on some festival, &c.* Instead of, *Anxur was soon TAKEN AGAIN. The Volscians, who guarded it, neglected their DUTY on some festival, &c.* *Anxur fut bientôt repris. Les Volsques qui le gardoient, negligèrent, dans un jour de Fête, LES SOINS MILITAIRES, &c.*

Lib. XII. p. 575. l. 8. Mr. B. positively tells us, *The Duum-viri and Pontifices supply'd at Table the places of these Deities, &c.* The Authors speak with no such assurance: They only say, *IT IS THOUGHT that the Duum-virs and Pontifices supply'd at Table the places of these Deities, &c.* *IL EST A CROIRE que les Duum-virs, & que les Pontifes prirent, à table, la place des Divinités, &c.*

Lib. XII. p. 579. l. 6. Mr. B. talks of IMPLICIT FAITH, instead of A FIRM BELIEF. He might as well use the word CHURCHES instead of TEMPLES. *Implicit Faith* is a modern term of Art.

Lib. XII. p. 588. l. 11. Mr. B. says, *This mad way of thinking is JUDICIAL: instead of, This phrenzy is sent them as a Punishment from the Gods. C'est une punition des Dieux, qui leur ont envoy  cet esprit de vertige.* I think the word JUDICIAL likewise to be an Ecclesiastical word.

Lib. XII. p. 592. l. 25. Mr. B. says, speaking of *A. Virginus* and *Q. Pomponius*, that nothing cou'd be laid to their charge, but their being devoted to the PATRICIANS, instead of, THE SENATE. AU SENAT, not AUX PATRICIENS. All the *Patricians* were not Senators.

Lib. XII. p. 578. n. 49. Mr. B. says, *The Priestess borrow'd her name from the GODDESS that inspir'd her.* I did not know *Apollo* was a GODDESS before. It is DIEU in French, not DEESSE.

Next line Mr. B. calls him God, but leaves out the Epithet PRETENDED, which I think was well put in by the Authors. How comes it that our *English* protestant Divine shou'd show less Zeal and Reverence to the *True* God, than the Jesuits have done?

Lib. XI. p. 542. l. 35. Mr. B. has it, *They applauded both the Opposition of THE TRIBUNES, and the ready compliance of Hortensius,* instead of, *the opposition of the FOUR Tribunes, la r sistance DES QUATRE Tribunes.* For there were ten Tribunes of the People.

Lib. XII. p. 563. l. 46. Mr. B. says, speaking of the taking the Castle of *Artena*, by the treachery of a Slave, *They climbed up that way, and put those who DEFENDED IT to the Sword; instead of, put to the sword those who RESISTED. l'on fit main basse sur tous ceux qui se defendirent.* Mr. B. mistook SE DEFENDIRENT, for LE DEFENDIRENT.

Lib. IX. p. 415. l. 4. Mr. B. says, *Cluilius's enemies did not give him time to breathe, and his troops were not able to support TWO ATTACKS at the same time; instead of, His enemies did not give him a moment's respite, and his troops cou'd not sustain SUCH CONSTANT attacks. Ses ennemis ne lui donnoient pas un moment de rel che, & ses troupes ne purent suffire   soutenir TANT d'attaques.*

Lib. XI. p. 551. l. 9. Mr. B. has it, in a Speech of one of the Tribunes of the People, *What have they to expect from you, Honours? You BESTOW THEM on your enemies, instead of, You confer,*

MAY SHOWER THEM DOWN, *upon your enemies*. Is not this what we call castrating a Speech? gelding it of its mettle?

Lib. IV. p. 147. n. 29. Mr. B. says, *Livy places these Military Musicians only in the FIRST Class*; whereas *Livy* says, the FIFTH Class, and so do the Authors.

Lib. IV. p. 149. n. 32. M. B. has it, *At the door of this inclosed place, stood a Person to take every Man's Vote: Which Votes, for the first SIX HUNDRED AND NINETEEN YEARS of Rome, were always given by word of mouth, instead of, SIX HUNDRED AND FOURTEEN YEARS. Pendant SIX-CENTS QUATORZE ANS Depuis la fondation de Rome.*

Lib. XI. p. 524. l. 5. Mr. B. says, The Dictator having *merited* the honours of a Triumph, instead of, *received*; which inaccuracy he has carried quite through his whole Translation.

Again, same page, l. 29. He says, THE INACTIVITY of the Army abroad, *produced some troubles at home*; instead of, INACTION abroad *produc'd troubles at home*. L'INACTION au dehors, *produisit quelques troubles au dedans*. Inactivity and Inaction are two things.

Lib. XII. p. 567. l. 27. Mr. B. makes *Appius Claudius* say in his Speech to the Roman People, *Our enemies have indeed more constancy than we: EVEN THEIR DISLIKE TO THE REGAL AUTHORITY, and the burthen of a Siege, have not made them change their Government*: instead of, *Our enemies are much truer to their own interest than we are. The uneasinesses which they receive from their King, or the inconveniences of a siege, have not caus'd them to make the least alteration in their Government*. For the Reader will find they had no dislike to the Regal Authority it self, but only to the Person of their King, for his pride and passion, as Mr. B. himself says, in page 564. l. 20.

Lib. IX. p. 422. l. 15. Mr. B. says, *The Citizens were PRESS'D into the Service*; instead of, *The Citizens were dragged by force, and oblig'd to take the Military Oaths. On enlevoit les Bourgeois de force, pour les contraindre aux sermens militaires. Pressing into the Service, is a modern Phrase.*

Lib. IV. p. 149. n. 35. Mr. B. makes *Tacitus* say, *That Servius Tullius dedicated an ALTAR to the Goddess Lua*, instead of, *A TEMPLE. Tacite rapporte que Servius Tullius avoit consacré UN TEMPLE a la Déesse.*

Lib. IV. p. 165. l. 23. Mr. B. says, *Herdonius was only a private Citizen of Aricia, but bold, enterprizing, factious, and at the same time eloquent, AND ABLE TO CARRY ALL BEFORE HIM IN PUBLIC COUNCILS. Instead of, AND WELL QUALIFIED FOR GOVERNING A COUNCIL. & capable de dominer dans les conseils.* A man may be well qualify'd for governing a Council, but not be ABLE to carry all before him there.

Lib. IX. p. 423. l. 35. Mr. B. says, *The Senate won'd never suffer the Terentian Law to PASS IN the Comitia; instead of, BE BROUGHT BEFORE the Comitia; for there's a mighty difference between PASSER une loi EN Comices, and PORTER une loi DANS LES Comices.*

Lib. V. p. 224. l. 31. Mr. B. says, *Nothing less 'was proposed, than to cite Clausus before the STATES GENERAL. I say, before the STATES OF THE COUNTRY; and so do the Authors, devant les Etats DU PAIS, not les Etats GENERAUX.* Mr. B. is so great a Novellist, that he utterly banishes out of his Translation every Phrase that looks like Antiquity, be it ever so proper to the time and place, when and where it was written. Thus in page 240. he says, *The Ambassadors were call'd in to have their AUDIENCE OF LEAVE. I say, The Ambassadors were call'd in before the Senate, in order to be dismissed.*

Lib. V. p. 227. l. 19. Mr. B. says, *They put out all the fires IN BOTH CAMPS, in the beginning of the night; and BOTH ARMIES seem'd as quiet, and in as much security as ever.* Wou'd not any one take this to mean the Enemy's camp, as well as that of the Romans? Whereas the word *both* there, means the two ROMAN camps; for at that time they had two separate ones: One under each Consul. Again, by saying BOTH ARMIES, no Reader but wou'd take them to mean different Armies, and not those of the same Nation. The French themselves have omitted the word ROMAN, but surely it was incumbent on the Translator to have inserted it as I have done. My words are these, *Very early in the night, all the fires were put out in both the ROMAN camps, and they [not a word of Armies, because there was no need of that word] seem'd to lie just in the same security as usual. Dès les commencement de la nuit on éteignit tous les feux dans les deux Camps, & la sécurité y parut aussi grande qu'à l'ordinaire.* In short, here's a well-laid Stratagem of the Consuls quite spoiled in the telling, by not inserting the word ROMAN, for lack of which the Sabines are comprehended in a thing wherein only the Romans were concern'd. By Mr. B's putting in the word *Armies*, it seems he understood it to mean the Sabine and Roman Armies. If so, what a confused Brain must he have?

Lib. V. p. 218. l. 15. Describing the Ceremony of a Consul's dedicating a Temple, Mr. B. says, *The Consul had already begun to pronounce the form of words essential to the Dedication, and at the same time touch'd with his hand one OF THE LINTELS which supported the Gate of the Temple.* Did ever any body hear of a Gate with two Lintels, or Head-pieces, over it, before? All Gates have indeed two Side-posts or Jambs, and that was what the Authors meant, and accordingly I have corrected those words of theirs, and translated *touchant de la main un des LINTEAUX qui soutenoient la porte du Temple, &c.* *The Consul laying his hand upon one of the JAMBS [not Lintels] which supported the Gate of the Temple, &c.* He must have been a monstrous tall man to touch the Lintel of the Temple Gate. Besides, Mr. B. himself might have seen by the Notes in this very page, That the Authors meant the Side-posts: There they say, *aiant la main appuie sur le JAMBAGE de la Porte du Temple*; which Mr. B. or his Operator there translates right, and calls *Jambage* Side-post. What confusion must such a Translation bring to the Readers, by making the Text speak one thing, and the Notes another? Mr. B. might likewise have seen by that Quotation out of *Tully* in that place, *POSTEMQUE teneatis*, that Jambs were meant there, tho' Lintels by mistake was mention'd, &c. Let him turn to the *Latin* Dictionary, and he'll find the sole meaning of the word *Postis* to be the upright Pillar or Post, on which a Door or Gate hangs, a Door-post. Before I dismiss this Note, I can't help observing two or three other places which are amiss in it. In the third line of it, Mr. *Bundy* says, This Office in the first AGE, belong'd to him of the two Consuls, whom the Senate shou'd appoint. Shou'd it not be AGES, as the Fathers, and I from them, have it? Consuls were not known in the *first Age*, if he means a Century, as I suppose he does. In the same Note, he quotes a *Latin* Author, by the name of *Briffon*. I call him *Briffonius*, and so does every body but Mr. B. If Mr. *Bundy* shou'd ever publish half the curious Works, and in the *Latin* tongue, as that learned *Frenchman* did, I shou'd not call him *Bundy*, but *Bundæus*. He concludes that Note with a very notable piece of History. "The names of the Magistrates who perform'd the Ceremonies of the Consecration, were usually inscribed on the Frontispieces or the Temples;" instead of OR read OF, and then the Reader will know what is meant. *Sur le frontispiece des Temples.*

Lib. VI. p. 257. l. 48. He says, the *Latin* Deputies who were sent as Petitioners to *Rome*, in favour of their whole nation, appear'd in the Senate, carrying in their hands Olive-branches bound round with Wool. He leaves out, *that their foreheads were bound with fillets*; and yet quotes Bishop *Potter's* Antiquities in his margin, to make his Subscribers think he spared no pains to consult Books. That learned Prelate, in the place quoted by Mr. B. says, Petitioners

both to the Gods and Men used to supplicate with green boughs in their Hands, and *Crowns* or *Fillets* upon their Heads. And so the Authors of this History say, *les mains liées de bandelletes, & portants à la main des branches d'olivier. Mains* shou'd be *Tetes*.

Lib. VII. p. 267. n. 8. Mr. B. says, *The Roman Republic often left it to the discretion of the General, to distribute such military rewards and bounties among his Soldiers, in order to quicken their courage, as he thought fit. Provided always that he gave an account OF HIS ADMINISTRATION TO THE PEOPLE, &c.* Shou'd it not be, *gave an account of his administration, IN THIS RESPECT, to the People?* I own it is not in the *French*. But where's the hurt if a Translator now and then adds a word or two to make matters plain?

Ib. p. 268. l. 5. He says, *It is easy to imagine, this NEW WAY OF TRIUMPHING, must give exceeding great distaste to the nobility, and draw the hatred of the Senate upon the Consul.* Shou'd it not be *this new way OF OBTAINING a Triumph?* For it was a new and a bold Step in the Consul, barely by the consent of the *Curie*, contrary to the decision of the *Conscrip*t Fathers, to decree himself a Triumph. I own it is not in the *French*, otherwise than Mr. B. translates it, *viz. On conçoit aisément, qu'une manière si nouvelle de Triompher, déplût infiniment, &c.* But I ask whether it ought not to have the turn I have given it, *viz. It is easie to imagine that such a NEW WAY OF OBTAINING a Triumph, &c.*

Ib. p. 288. l. 24. He says, *Brutus reported that he had concluded the Treaty in the most solemn manner, the Feciales assisting at it, &c.* Shou'd it not be as I have done it, *viz. Brutus, AT HIS RETURN, made his report that he had concluded the Treaty in the most sacred Forms, by the Ministry of the Feciales. Brutus rapporta, qu'il avoit conclu le Traité, dans les formes les plus sacrées, par le ministere des Feciaux.* I know those words, *UPON HIS RETURN*, are not in the *French*; but whoever reads the preceding period, will soon see the necessity of inserting them.

In the next line, Mr. B. says, *They proceeded to elect in the Camp the first Tribunes of the People:* It shou'd be, *the first Tribunes of the People THAT ROME EVER HAD. qu'ait eus Rome.*

Lib. VII. p. 290. l. 15. Speaking of *Marcus Coriolanus*, Mr. B. says, *He was an AVOWED Advocate for the Patricians, nevertheless he CONCEALED his Sentiments.* Is this reconcilable to good Sense? I say, he was very warm for the cause of the Patricians; however, he concealed his Thoughts. If Mr. B. excuses himself for its being so in the *French*, That's but a poor excuse for making it so in the *English*. *Partisan DECLARÉ des Patriciens; cependant il CACHAIT ses sentimens, &c.*

Lib. VII. p. 291. l. 24. He talks of the City *Corioli* SURRENDERING to *Marcins*. It did not surrender : it was forced at once and burnt by him. *Reddition* in the *French* shou'd have been *Reduction*. *Marcins* obtain'd the name of *Coriolanus*, from this action.

Lib. VII. p. 297. l. 19. Mr. B. says, *Why then do you come hither, &c.* [SAID THE *ÆDILE*, it shou'd be, but it's omitted] without This, one wou'd think the Consul said those words.

Lib. VIII. p. 346. l. 8. He makes *Fabius* say to his Soldiers, *You wou'd then fight more out of a sense of your Obligations, than a desire of Revenge*; instead of, *You wou'd then fight for your Country, and not for Revenge*.

Ib. p. 354. l. 39. He says, *Next day the Fabii, who were left to guard the Fort, &c.* It shou'd be, *Next day SUCH OF the Fabii, AND THEIR DOMESTICKS, who were left to guard the Fort, &c.*

Ib. p. 360. l. 40. Mr. B. says, *This judicious preamble caused a great SILENCE, and some in the Assembly were even HEARD TO SAY, Take courage, &c.* I say, *This judicious preamble occasion'd a profound ATTENTION. Some, from the midst of the Assembly, even call'd out to him To take Heart, &c.* *Un préambule si judicieux, fit faire un GRAND SILENCE. On entendit même, de l'Assemblée, des personnes lui CRIER : Prenés courage, &c.*

Here again, Mr. B. sticks by the Stuff, right or wrong. He found the words *grand SILENCE* in the *French*, and so has continued them in the *English*, without minding what came after, viz. that some from the midst of the Assembly CALL'D OUT, &c.

What SILENT NOISE is this invades my Ear!

says one of our Poets, who has been sufficiently laugh'd at for it.

Lib. VIII. p. 371. l. 7. I fancy Mr. B. is of the Country, as the *Irishmen* say of one another; for here he's at his old trade of Bog-witticisms again. He says, *Appius being ordered to leave the Assembly, he made signs to his FRIENDS, and his CLIENTS surrounded him.* *A ces mots, Appius fit signe à ses AMIS, & ses CLIENTS l'environnérent.* I can't say but Mr. B. has rightly translated this, and the place just mention'd, and many more of the like *Hibernian* nature, which I have specify'd before. His Translation is generally rightest, where the original is wrong. I turn it thus; *Upon this Appius made a sign, and his Friends and Clients gather'd round him.*

The following are given as a specimen of the little care Mr. B. has taken, in transcribing the *Latin* Quotations out of the *Roman* Laws.

Laws. Lib. X. p. 442. n. 28. *Si quis eum in FURTE deprehenderit. r. in furto.* But before I proceed further, I shall give a few instances, to shew not so much a want of Care in Mr. B's Agents as want of Knowledge in the *Latin* Tongue. Every School-boy knows, tho' Mr. B's man may have forgot, that *que, ne, ve, &c.* are what are call'd *particulæ encliticæ*, or *parelca*; whatever words they are added to, they change the accent of the last Syllable of such Word, and transfer, attract, or incline, the tone to the Syllable preceding it self: Thus, *oculisque, laurisque*, not *óculis que, laúrus que*, &c. and therefore must be joyn'd close to the word, and is so most commonly in this History; but Mr. B. almost continually separates them, and consequently changes the accent in the pronunciation. *Adésdum* is spelt and pronounced otherwise than *ádes dum*; Yet he separates them. So again, Lib. X. p. 443. n. 30. *LÍCIO QUE* instead of *Licióque*. Ib. p. 444. n. 33. *Sécutit ve* for *Secuítve*. Same Note, *NÓXIAM VE* for *Noxiámve*.

Ib. p. 451. n. 62. *TIGUUM* twice in capitals, and *Italick*, instead of *TIGUNM*. Some may think *TIGUUM* the old word for *TIGNUM*; which it is not, but a new word of Mr. B's own coining, or his Printer's. Ib. p. 441. n. 26. *OBPORTUM* made one word and in capitals too, instead of *OB PORTUM*, *i. e.* before the door, *ante aedes*. *Portus* was an old *Latin* word, signifying a house.

Ib. p. 460. n. 102. He has it, *Senatus-consulto cantum est ne monumentum VENIRET*, and a little lower again, *VENIET*. In both which places I write *VÆNIRET*, and *VÆNIET*. The Law prohibited the *SELLING of a burial-place*, not the *GOING to a burial-place*, as some of my acquaintance understood this: apprehending the verb *venio* (*to come*) was meant, instead of *væneo* (*to be sold*). *Tully* does indeed derive the word *Væneo* to be sold, from *Venio* to come; because the things which are sold, do come into another's possession. But however, he spells them differently as they ought to be, tho' the Authors of this History, nor the other Translator of it, have taken care to do it.

Lib. X. p. 443. n. 30. 2d col. l. 18. Mr. B. says, *Rævardus and Joseph Scaliger contend, that the Romans DERIVED THIS CUSTOM OF SEARCHING FOR ANY THING WHICH WAS LOST FROM THE GREEKS.* It shou'd be, *derived from the Greeks this Custom of searching for any thing which was lost.* Else it may puzzle some, nay, did actually puzzle an acquaintance of mine, who wonder'd the *Romans* shou'd trouble their heads in searching for any goods the *Greeks* had lost; for there's no comma, or other stop, after *lost*.

Lib. X. p. 470. n. 123. *PUNIENDO* (in capitals) for *PUNIENDI*. One would think by this Law, that the Husband was to be punish'd with death for his Wife's being drunk; whereas the Law is diametrically

trically the reverse, and the Husband had power to take his Wife's life, if he caught her overcome with Wine.

Ib. p. 458. n. 95. HOMINI MORTOO (in capitals) for MORTUO. These *Roman* Laws abounding with old *Latin* words, and some of them uncouth ones, I thought it proper by a Specimen or two to let the Reader know, that Mr. B. or the Printer, has added to their uncouthness, by misspelling them in a world of places; as here, MORTOO, when it is in the original *Mortuo*.

Ib. p. 459. n. 101. ALIENOS ÆDES (in Capitals) for ALIENAS ÆDES.

Ib. p. 466. n. 113. CURSUS ANNUUS (in Capitals) for CURSUS ANNUOS.

Lib. X. p. 460. n. 102. Among the *Roman* Laws, Mr. B. says, *Lest the consecrated ground shou'd be mistaken, or confounded with the prophane, care was taken to engrave [where? on a Stone, sur la pierre, omitted] the length and breadth of it, [of what? of the space which each man reserved for his place of burial: de l'espace, que chacun se reservoit pour sa sepulture; after these two omissions, which I think are great ones, he goes on] as in this inscription.*

L. Æ M I L I I L. F.
I N F R O N. P E D.
X I I X. I N. A G R.
P E D. X X.

That is, as Mr. B. translates it, L. ÆMILIUS's Burial-place was eighteen foot in front, and twenty IN LENGTH. Instead of, eighteen foot in front, and twenty foot IN THE FIELD, that is in DEPTH: For as the Front faced the Highway, so the Depth went into the Field behind it. *La Sepulture de L. Æmilius avois dix-huit piés de front, & vingt piés DANS LE CHAMP. Le front se prend ici pour le coté de l'espace, qui répondoit au grand chemin, say the Authors; that is, The front is understood here for that side which faced the road. Consequently the Depth of it (which I think the proper word, not Length) must be in Agro, in the Field: tho' Mr. B. takes no notice of Agro, nor of dans le champ, as 'tis in the French. By which means, he leaves his Reader in the dark, as to the meaning of the abbreviated word AGR. and of LE CHAMP likewise; and instead of that, says only Length, and that too wrong for Depth. The French translates the Latin right, dix-huit piés de front, & vingt piés DANS LE CHAMP. i. e. IN AGRO, as I've done it, in the Field. Some less learned Reader may query, why XIIIX shou'd mean XVIII. The reason's this, The first letter X on the left hand is Ten, and the other X being preceded by two of the letter*

letter (1) suffers a deduction of that value, viz. Two: so Two from Ten, remains Eight.

Lib. XII. p. 589. l. 21. Mr. B. says of the Soldiers of Camillus's Army, *They respected the orders of their General, tho' they hated THEM, [instead of him,] because they admir'd his VALOUR.* I have done it, *They respected the orders of their General, WHOSE VIRTUE THEY HATED, AT THE SAME TIME THAT THEY ADMIR'D IT. Ils respectèrent les ordres du Général, dont ils haïssoient, mais dont ils admiroient, la vertu.* See the Context.

Lib. XII. p. 592. l. 49. Mr. B. has omitted, after the word *Triumph*, in a short Speech of Camillus's, *I shou'd see a great People treading upon that ground, which wou'd re-imprint on my mind the traces of my conquest. Je verrois un grand Peuple imprimer ses pas sur un terrain, qui me retraceroit ma conquête.*

Lib. IX. p. 422. l. 15. Mr. B. says, *The Consuls were obstinately bent upon shewing favour to none, and not admitting of any excuse for those who really were NOT able to march into the field.* Instead of, *who really WERE ABLE to march into the field.* It is wrong in the French. *qui NE pouvoient marcher en campagne.* For if they cou'd not possibly march into the field, how cou'd either the Consuls, or Jesuits, or Mr. B. himself make them?

Lib. XIII. p. 6. l. 8. & *passim.* The *Apennines*, r. *Apennine*. I never heard this Ridge of Mountains call'd by the plural name *Apennines*, (unless in Greek *Ἀπέννινα ὄρη*, i. e. *Montes Apennini*) but always *Apennine*. I'm sure the Authors of this History call it always *L'Apennin*; tho' Mr. B. as constantly has it *Apennines*. In all the Dictionaries you'll find it *Apenninus Mons*, not *Montes*, for it is a concatenation of Hills length-ways, quite thro' the middle of all *Italy*. The *Italians*, as well as the *Spaniards*, call it by the singular number. *Petronius* speaking of Discord leaving the Infernal Regions, and ascending to the top of the *Apennine*, says of that Fury, *Alta petit gradiens juga nobilis Apennini*. She reach'd the heights of the fam'd *Apennine*. *Monta sur l'Apennin, qui perce dans la nue*, says the French *Petronius*. *Intus in Italia APENNINUS mons amplissimus Alpibus ad vada Sabatia annexus, perpetuis jugis lunatoque cursu, ad Siculum fretum Leucopetramque promontorium tendens, Italiam quasi mediam secat.* Cluverius de *Montibus Italiae*.

Lib. XI. p. 516. l. 34. M. B. says, *The territory which had been INVADÉD by the Roman People, was restor'd to its proper owners.* Instead of, *The Territory which had been USURP'D by the Roman People. Le Territoire ENVAHI par le Peuple Romain, &c. [Envahir signifies here to Usurp, not Invadé: for they sent no Forces thither.]*

higher.] The Romans never invaded it, but only adjudged it to themselves by Vote, as Mr. B. says himself in p. 504.

Lib. IX. p. 429. l. 13. Mr. B. says, *However, the two Consuls were summon'd to appear before the People.* Instead of, *the two LATE Consuls*: a very material difference, for they cou'd not cite the Consuls for any mismanagement till they were out of Office.

Lib. IX. p. 413. l. 31. Mr. B. says, speaking of the Deputies of Rome going to fetch *Cincinnatus* from his little Farm, to raise him to the Dictature, *Twenty four Licitors, with their Axes and Fasces, went before the Roman Deputies, and this train was followed by a good number of led Horses for the war.* Instead of, *led war-horses, WHICH WERE SENT HIM AS A PRESENT. Qu'on luy* (i. e. à Camille) *conduisoit en lesse.* Think of this, Mr. B.

Lib. IX. 423. l. 17. Mr. B. says, *The most mild opinion of all was, that the most furious of the Patricians ought to be BROUGHT TO JUSTICE, without meddling with the Consuls.* Instead of, *Those who were for a middle conduct, were not for attacking the Consuls themselves, but only for CALLING THE HOTTEST OF THE PATRICIANS TO AN ACCOUNT. Mettre en justice* (which he always mistakes) signifies to accuse, or call a man to account (for bribery, suppose, or any thing else). Not to bring him to Justice, for then it had been in French *le punir*, to punish him. A man is not always found guilty, who is call'd to an account.

Lib. IX. p. 424. n. 68. Mr. B. says, *Dentatus* is called *Licinius*, and quotes *Val. Max.* for it. It is *Sicinnius* in *Val. Max.* and also in the Authors own Corrections, among the Errata; but Mr. B. did not think it worth his while to learn from their Errata.

Lib. XI. p. 505. n. 11. Mr. B. says, *The People assumed a right of naming two Quæstors, which were Lucius Valerius PONTIUS, &c.* It shou'd be POTITUS, as the Authors themselves have notify'd in their Errata.

Lib. XII. p. 570. l. 44. Mr. B. says, *That the Senate rejoyc'd exceedingly, that an expedient was found out, without having recourse to the Tribunes of the People.* It shou'd be, *to the VIOLENCE of the Tribunes of the People*, as it is in the Original; because they carry'd every thing by Violence.

Lib. XVI. p. 139. l. 48. Mr. B. says, *At these words, he throws himself into the midst of the Enemy.* The next Sentence shou'd ha' been, *All opposition falls before him. Tout ce qui résiste est renversé.* This he omits.

Lib.

Ibid. l. 23. Mr. B. makes *Decius* say, *Let every one give his vote, not by tumultuous acclamations, but barely by changing place without speaking.* Instead of, *let every one give his vote, NOT AS USUAL, by making Acclamations, but barely, &c.* *Que chacun donne son avis, NON PAS à L'ORDINAIRE, par des acclamations tumultueuses, mais en changeant de place sans fair retentir leurs voix.* A weighty omission! every Scholar must and will say.

Ibid. n. 10. Mr. B. says, *At every station, [IN THE TIME OF POLYBIUS, he shou'd say; but omits it] four Centinels were placed, who were relieved by four others. Chaque Centinelle, DU TEMS DE POLYBE, étoit composée de quatre hommes, &c.* Again in the same note, he says, *This was the method [IN EVERY LEGION, he shou'd have said] of giving the Soldiers the watch-word.*

Ibid. l. 29. After the word *back*, Mr. B. has omitted this whole Sentence. “As you were brave enough to possess your selves of this post, beyond the Enemy’s Expectation; so you may bring your selves off without any help, but that of your own bravery. *Vous êtes assés braves pour echapper d’icy, sans le secours d’autrui, comme vous avés été assés courageux, pour vous en emparer, contre l’attente de l’ennemi.* Same speech, *threaten’d with DANGER and Thirst*, instead of *HUNGER and Thirst*: He happens to be right in half the word *hunger*, viz. *g, e, r.* or (if you please) two thirds, *n, g, e, r.*

Lib. XVI. p. 149. l. 53. He makes the Dictator say to his Soldiers, *This sight was affecting enough to stop the fury of the Volsci, and will you, who are Romans, begin an impious war, &c.* It shou’d be, *even of the Volsci themselves.* *Les Volsques eux-mêmes, à ce spectacle, &c.*

Lib. XVI. p. 145. n. 17. Mr. B. says, *Regis fuerunt Nepotes PANINUS, a quo PACINATES; & Pelicius, a quo Peligni.* PANINUS shou’d be PACINUS. It is wrong indeed in the Original, but the Authors having put it in their *Errata*, Mr. B. ought to have done so too among his, since he was so much in haste as not to mend it in its place. Again, Elsewhere he has the River ARNO for ARO, which are a hundred miles distant from one another. AGNAM for AGNUM, and many more which the Authors themselves take notice of in their *Errata*, but not so Mr. B. That the *English* Reader may the better judge of the importance of the fore-cited blunder of PANINUS instead of PACINUS, it may not be amiss to give it him in *English*: *The King had two Grandsons, PACINUS and PELICIUS; from the former the PACINATES derived their Name, and the PELIGNI theirs from the latter.* The analogy between PACINUS and PACINATES, is obvious enough. But where’s the Analogy between PANINUS and PACINATES?

Lib. XVI. p. 130. l. 46. Mr. B. makes the Roman General say to his Soldiers, *You will soon see all those glittering Javelins of the army vanish, &c.* Instead of, *You will soon put to the rout that GROVE of Pikes, &c.* Here he drops the figure, as he always does. *Bien-vous aures mis en déroute ces bataillons HERISSÉS de javelots.* *Herissé* don't signify glittering. See Boyer. *Un Bataillon herissé de Piques.* A Battalion bristling, or thick set, with Pikes. I say, a GROVE of Pikes.

Lib. XVI. p. 143. n. 15. Mr. B. says, *The Sextarius was the 8th part of the Amphora of the Ancients.* Where had been the great trouble if he had translated it as it is in the Original? *The large sort of Vessel call'd the Amphora.*

Lib. XVI. p. 147. n. 20. He quotes *Martial* l. 6. Ep. 2. instead of Epig. 42. *Martial* never writing any *Epistles* that are come down to us, a Quotation from his *Epigrams* shou'd be written Epig. not Ep. Else some people will, and one person I know did actually read this place *Martial's* Epistles. Why can't Mr. B. keep to the Fathers in their manner of quoting?

Lib. XVI. p. 150. n. 23. Mr. B. says, speaking of the punishments inflicted, by the Roman Generals, on Deserters, *The SEVERAL punishments inflicted on the cowardly, forc'd the most fearful to keep their ranks, and behave themselves with courage in battel.* Wou'd not one by this believe, either that the same persons were punish'd several times, or that there were great variety of punishments for such Offenders? It is in the original not the SEVERAL punishments, but *the SEVERE punishment* which, as appears in the beginning of the note, was Death. SEVERE or SEVERAL, is all alike to Mr. B. so the Book does but sell. A Book's a Book, right or wrong, and looks no less ornamental on a Shelf, provided it is well bound, and finely printed, than one that is ever so truly translated: I mean in the Eyes of those that buy Books for Ostentation, not Edification.

Lib. XVI. p. 153. l. 31. Mr. B. says, *As soon as the Ambassadors of Samnium were return'd [to their own Country, en leur pais omitted] the Consul had thoughts of withdrawing his army from thence. It had been stipulated, that the Samnites shou'd give the Roman Troops a year's pay.* Why does not Mr. B. tell his Reader when this Payment was to be made? The French Authors, more communicative of their Knowledge, tell us, *Il étoit convenu avec cette Nation, qu' AVANT SON DEPART elle payeroit une année de la paye de ses Soldats.* i. e. BEFORE HIS (the Consul's) DEPARTURE, they were to make this payment. Which was accordingly done, and a peace settled.

Lib.

Lib. XVI. p. 154. l. 27. Mr. B. makes the Consul Plantius say to the Samnite Ambassadors, *The Campani are our Subjects and we will FORCE them, whether they will or no, NOT to molest you.* To force a man NOT to molest another, puts me in mind of what an unlucky Boy (but no great Wit) said to his mother *The more you call, the MORE I WON'T come.* *Nous les forcerons à vous laisser en paix.* i. e. *We will force them to let you be at ease or We will oblige them to forbear molesting you.*

Lib. XVI. p. 155. n. 29. Mr. B. speaking of *Alexander King of Epirus*, says, *Olympias his eldest Sister was the wife of Philip King of Macedon. Cleopatra, who was born of that marriage, married the King of Epirus, HIS Uncle.* [HER Uncle it shou'd be; but it being in French *son oncle*, deceiv'd him.] *The latter, with the assistance of his BROTHER-IN-LAW* [FATHER-IN-LAW, *Beau-pere*, as 'tis in French, wou'd be more intelligible] *had deprived* [by force, *de force*, omitted] *Arybbas* [it shou'd be *Arybbas's Son*, *fils d'Arybbas*] *of that part of the Kingdom* [of *Epirus*, left out] *which he possess'd by force*, [it shou'd be, barely, *which he possess'd.*] He goes on blundering, as one error often begets another, *Archidamas* [instead of *Archidamus*] *King of Lacedæmon, &c.* If Mr. B. had not forgot his Greek, he cou'd not have spelt that King's name so wrong, *princeps populi*, in the Greek *Archidamus*.

Same Note, speaking of *Pyrrhus's Expedition into Italy*, Mr. B. says, *The People of Apulia accepted the Peace which was offer'd them* ['tis a pity he did not tell us by whom, as the French does.] Next line, he tells us *THE Cities of Lucania, and of the Brutii, were, after this, subdu'd.* [it shou'd be SEVERAL Cities, not ALL THE Cities: *PLUSIEURS villes de la Lucanie & du pais des Bruttiens.*]

Lib. XVI. p. 156. n. 31. Mr. B. disfigures the name of the River *Laus*, by not spelling it with a *Diæretis* over it to distinguish it into two Syllables: And this he does not only in the Latin name; but in the Italian, *Laino*, instead of *Laino*; three Syllables, not two. If *Laus* be a Monosyllable, as Mr. B. makes it, the genitive case will be *Laudis*, and that wou'd make mad work, especially in a Poem.

Same note, The Fathers speaking of the language of the *Osci*, judiciously join the Epithet *ancient* to it; but Mr. B. as injudiciously leaves it out, as he does most of their Epithets, which are often so significant as to carry the meaning of a whole Sentence along with them.

Same page, n. 33. He repeats the same misnomer of the *Lars*, and likewise omits to let the Reader know, that the ancient River *Sibaris* is now call'd *Gochilé*. To what purpose have the Fathers taken all this pains, if a Translator shall leave out what he pleases?

Lib. XVI. p. 157. l. 43. Mr. B. says, *T. Manlius forbade the Latins making war with the Samnites, in the name of the Conscrip Fathers*. If Mr. B. had kept to the Order of the words, as they lie in the Original, this had been less liable to be misunderstood. *T. Manlius forbade the Latins, in the name of the Conscrip Fathers, to make war with the Sabines*.

Lib. XVI. p. 158. l. 46. Mr. B. makes *Manlius* say, *Can we any longer doubt, whether there be A GOD that governs the world, or whether we have had reason to dedicate this Temple to JUPITER?* What party per pale work is here! half Christian, half Pagan, in the same breath!

Lib. XVI. p. 159. l. 11. Speaking of the Apparition the two Consuls saw in their sleep, of a man of a gigantick Stature, and majestick Look, he makes the Phantom deliver himself thus; *It is decreed, that the General of one army, and the other army itself, shall be devoted to the Dii Manes; That army therefore, whose General shall sacrifice himself, [he would say DEVOTE himself, and not barely himself, but ALL THE ENEMIES ARMY with himself] to the Gods of Hell, and the Goddess Terra, shall have a certain victory*. This Declaration being follow'd by a very notable Event, and it being very unintelligibly express'd in the *French*, as well as imperfectly in Mr. B's Translation, I shall give it in *Livy's* own words: *Ex una acie Imperatorem, ex alterâ Exercitum Diis manibus Patrique Terræ deberi: utrius exercitus Imperator Legiones hostes, superque eas se devovisset, ejus populi partisque victoriam fore*. i.e. *Of the two Armies now facing each other, the General of the one, and the whole body of the other, must be devoted to the Infernal Spirits, and Mother Earth, and which soever of the opposite Generals shall so devote HIS ENEMIES, AND, WITH THEM, HIMSELF TOO, that party and people shall win the day*. In the *Italian Livy*, which is better translated than the *English*, it concludes thus; *che quello essercito sara vincitore, di cui il Capitano offerisce all' inferno le legioni de i nimici & CON ELLE se stesso insieme*.

Ib. p. 159. In the *Text*, l. 5. he has it Mount *VESUVIUS*, which I think is right, but in the *Note* there he calls it Mount *VESUVIO*, which I think sounds wrong to us *Englishmen*; as does the *Alpes*, instead of *Alps*; The *Apennines*, instead of *Apennine*, &c. This shews how little care Mr. B. takes to correct his journey-men, particularly in the *Notes*. I don't wonder at it, because

in his Octavo Translation, in his *first* number (and he proceeded no farther, after my Criticism on it had damn'd it) he express'd a sort of contempt for the Notes; but for what reason, I'm at a loss to find out.

Lib. XVI. p. 159. n. 41. Mr. B. says, *The Infernal Powers were thought such revengeful Deities as could not be appeas'd by human sacrifices.* [he shou'd have said, *BUT by human sacrifices*] *qu'on ne pouvoit satisfaire QU' à force de sacrifices, &c.*

And that this was the Case, appears, p. 164. n. 52. of his own Book, where he rightly says, *Nothing was thought sufficient to appease the Dii Manes, but the shedding of humane blood. On ne pouvoit les appaiser que par l'effusion du sang humain.* What a contradictory Translation is this! The two Poles are not more distant from each other, than the Text and the Notes, as Mr. B. has managed 'em.

Ibid. p. 159. l. 35. Mr. B. has it, That in a Council of war it was determin'd, *That the ancient Discipline should be strictly observ'd in the present war.* It is in the French, not the ancient DISCIPLINE, but *The ancient SEVERITY towards the Disobedient, &c.* which was, *that no Officer or Soldier shou'd fight the Enemy without express Orders, or out of his Rank, upon pain of DEATH.* For breaking which Orders, we see (in a page or two after) the Consul *Manlius* putting his Son to death, tho' he slew his Enemy. *On decida, qu'il falloit user de TOUTE L'ANCIENNE SEVERITE, &c.* DISCIPLINE and SEVERITY differ as much as a LESSON does from a ROD.

Again, four or five lines lower, He says; *It was therefore of great consequence to OBSERVE A STRICT DISCIPLINE,* [so he translates *faire un reglement severe, to GIVE STRICT ORDERS,*] *to avoid FRAUDS and TRICKS,* [instead of STRATAGEMS and MISTAKES] *in the Fight.* *Meprises* is not French for *Tricks*, but *Mistakes*. Besides, *Tricks* and *Frauds* are words not suitable to an Army, unless it was an Army of Lawyers.

Lib. XVI. p. 160. last line but two, Mr. B. makes *Manlius* the Consul say to his Son, who fought without express Order, and was return'd Victorious; *You shall be crowned as a Conqueror, and punished as a Rebel.* It shou'd be as 'tis in French, *a Rebel to our Rules.* Had his Son fought against his Country, he had been but a Rebel. Again, *What? Son, cou'd you despise both the Authority of a Father, and of a Consul?* The French is fuller: the Authority of a Father, and the MAJESTY of a Consul.

Ibid. p. 160. l. 13. Mr. B. happens to translate right, *la garde avancée*, the advanced guard. I have observ'd before, that he had not such good luck in another place where he translates, *l'avant-garde*, the advanced guard, instead of VAN of the Army.

Ibid. p. 162. n. 45. Speaking of the *Roman Phalanx*, he says, It was very FORMIDABLE when drawn up in this FORM. I fancy Poet Pope help'd him here, it jingles so prettily. He concludes the same note with another jingle: speaking of the unevenness of the ground and its being full of hedges and ditches, he says, *The Phalanx could not in that case long preserve that union or CONSISTENCE in which its whole strength CONSISTED*. Is not this somewhat like the Common-council-man's wise Speech: *If we meet here to no purpose, to what purpose do we meet?*

Ibid. n. 47. He says, *The Soldiers of the two first lines were called ANTI-PILANI, according to Livy*. That Historian does not call them so, with Mr. B's good leave; he calls them *Antepilani*, from their standing BEFORE [ANTE] the *Pilani* [not ANTI, against them.] *Livy* understood Greek better than to say any such thing. In the same line he says, *The Soldiers call'd Triarii, wore the Pilum*. Wou'd not one think this *Pilum* was some kind of Dress, by the word *wore*? Whereas it was a Weapon, not a Habit. The Dictionaries describe it thus; a Javelin or Dart of five foot and an half long, which foot-soldiers used [not wore] having a three-square head of Steel, nine inches long. The French Original is too accurate to say these Soldiers did *porter le pilum* [wear it] but *avoient POUR ARMES le pilum*; fought with, or were arm'd with the *pilum*.

Ibid. p. 162. l. 21. He says, *The Manipuli of the three lines of battel were so placed, that those of the second line stop'd up the ways from the first to the third*. The French begins thus: *The Manipuli of the three lines were dispos'd in the figure of a Quincunx* [*Les Manipules des trois lignes étoient rangés en QUINCONCHE*] and were so placed, &c. Why shou'd the *Quincunx* be omitted? Sure Mr. B. might have found *Quincunx* in all the Latin Dictionaries, tho' he cou'd not *Quinconche* in any of the French ones. The Grove along the side of *Ham-house*, in *Ham-walks*, is a true *Quincunx*.

Lib. XVI. p. 163. n. 48. Mr. B. makes *Livy* say, *That there were not less than five thousand men in a Legion*. *Livy* says, and so do the Fathers, *There were not AT THAT TIME less than five thousand men in a Legion*. For the number vary'd according to the times, and so *Livy* himself says afterwards, and all Historians as well as he.

Ibid. l. 14. He says, *The Latins were drawn up in three Lines.* It shou'd be, as it is in the Original, *The Latins were LIKEWISE drawn up in three Lines. Les Latins étoient AUSSI rangés sous trois lignes.* The Fathers had before described the disposition of the Roman Army to be in three Lines: Then they come and say, *The Latins LIKEWISE were dispos'd in three lines.* Without this conjunction [*likewise*] it looks as if the Roman Army was not dispos'd in three Lines, but in some other manner.

Ibid. p. 162. l. 32. He says, *It may be justly said, the whole Secret of the Roman Art of War lay in Disposing of their Armies in this manner, and leaving these spaces open in the first and second lines, and that by this Device alone, Rome made herself Mistress of the whole World.*

If so, I think it concerns the Reader to have some further light into this matter; and in order to give it him, I shall translate the latter part of this Period in a different manner from Mr. Bundy, but entirely conformable to the *French*, as any one that understands *French* shall be forced to confess. The Original says, *On peut dire que cet arrangement des Armées Romains, ET QUE CES PASSAGES DE LA PREMIERE à LA SECONDE, ET DE LA SECONDE à LA TROISIEME LIGNE, renfermoit tout le mystere de la milice Romaine, &c.* That is, *leaving these open spaces, in order to pass from the first Line to the second, and from the second Line to the third, lay the whole secret of the Roman Art of War, &c.*

Lib. XVI. p. 167. n. 62. Mr. B. says, *The Robe which the Ancients [instead of ANCIENT AUTHORS] call CINCTI GABINI was tuck'd up, &c.* I will be content to be tuck'd up, if he produces one Author, Ancient or Modern, that calls them *CINCTI Gabini*. The Authors of this History call that Robe *CINCTUS GABINUS*. Is Mr. B. now to learn, that the Noun-substantive *CINCTUS* is of the fourth Declension, like *Gradus, Cursus, Manus*, &c? And does not every School-boy know, that the nominative plural of such Nouns ends in *us*, not *i*? Why therefore has Mr. B. chang'd the Author's *CINCTUS* to *CINCTI*? There's no such noun (*Substantive*) in the whole *Latin* Tongue. That Mr. B. has forgot his *Latin* Grammar is plain, from his altering the Fathers *cursus annuos* to *cursus annuus*, hinted before.

Lib. XVI. p. 168. n. 65. Mr. B. says, *The Triarii were, according to Dion. Hal. l. 5. and 8. a sort of Corps de reserve. They were also generally set to guard the Camp, [AS THE SAME AUTHOR TELLS US, he should have added, selon le temoignage du même Auteur.]*

Ibid. l. 27. He says, *The Romans fresh Triarii gave a shout, which it self put the Latins who OPPOSED them, [WHO WERE OPPOSITE TO THEM, it shou'd be] in some disorder. Then the Romans marched close up to their enemies, and their Triarii found NO DIFFICULTY, [it shou'd be LITTLE difficulty] in knocking down, [I say, pushing down to the ground] those of the Latins. After which they walked over them, [OVER THEIR BELLIES it shou'd be] penetrated into the Manipuli of their other Lines, and in that made so great a slaughter of them, that scarce A FOURTH PART OF THEIR ARMY WAS LEFT ALIVE. Pray mind what follows, viz.*

Ibid. p. 169. l. 17. He says, *The BULK of their (the Latins) shatter'd Army was assembled at Minturnæ, and the REST follow'd in small parties. At this rate there was none of them Lost; and yet just before he says, that scarce A FOURTH PART OF THEIR ARMY WAS LEFT ALIVE. The French Original neither does, nor cou'd say, the BULK of their shatter'd Army was assembled at Minturnæ, but most of their shatter'd TROOPS; Le gros de leurs TROUPES delabrées.*

Ibid. last line but 6. He says, *The Latins made but a weak resistance, their tumultuous army was routed, [was SOON routed, it shou'd be; bien-tôt] He goes on (but skips a whole period first) Manlius enter'd Latium, &c. It is in the French, after the forecited word routed, La consternation des vaincus annonça la marche du vainqueur, i. e. the Consternation of the Vanquish'd proclaim'd the march of the Conqueror. Then comes, Manlius enter'd Latium, &c.*

Lib. XVI. p. 170. l. 13. *The CONSULS continued the Campaign Knights their privileges. It shou'd be, the CONSUL in the singular, not CONSULS in the plural. For there was now but one Consul, Decius being kill'd, as is mention'd at large but three pages before. Mr. B. must surely be a great Wit, if the Proverb be true, that great Wits have short Memories. LE CONSUL [says the French, not LES CONSULS] LES CONSERVA [not CONSERVERENT] dans tous leurs privileges, &c.*

Lib. XVI. p. 170. n. 70. first col. l. 10. He quotes *Livy* abominably wrong, to the tune of three hundred and sixty. Does Mr. B. really take *Quadrageſimi*, and *Quadrageſimi* to be the same, or does he only put the one for the other, on purpose to exercise his Reader's Wits against the approaching *Christmas* Holydays, in Unriddling the *Ænigma's* contain'd in his Book? The Dictionaries will shew him *Quadrageſimi* is Forty, and *Quadrageſimi*, Four hundred

dred. And here, tho' *Livy* and the learned Authors of this History have it as plain as letters can make it, *Denarios nummos QUADRAGENOS Quinos*, Mr. B. puts it, *Denarios nummos QUADRINGENOS Quinos*.

And now I'm upon figures. the Reader can't take it amiss in me to inform him, if he did not know it before, that the Capital Letters A. CDXIII, which he will find in the next note, are as much as to say In the Year 413. from the foundation of *Rome*. A. i. *Anno*: C (which is *centum*, an hundred) standing before D, take a hundred from it, that is, from five hundred (for D is *Dimidium mille*, half a thousand). The XIII speaks it self.

Lib. XVI. p. 172. l. 29. speaking of *Publius* the *Plebeian* Consul, He says, *He made it his whole business to establish the Rights of A People* [instead of THE People] *on a solid foundation, and make them equal to those of the Nobility.*

Will Mr. B. never learn the difference between the definite and indefinite Articles *Du* and *De*; as also that between *Du peuple* and *D'UN peuple*?

Ibid. p. 172. l. 42. speaking of the Regulation made in 303, That the *Patricians* shou'd obey the Laws of the People, as the People did those of the Senate, he goes on and says; *But this Regulation seems to have been AFTERWARDS neglected, SINCE the Dictator Publilius revived it.* SINCE shou'd be FORASMUCHAS the Dictator Publilius NOW revived it, or by the Dictator Publilius's reviving it. Otherwise it may be taken, and has been so by some I'm acquainted with, that it was neglected, AFTER *Publilius* had revived it, not BEFORE: Whereas it's being neglected, was the occasion of his Reviving it. Had Mr. B. or his Helper known the difference between *PUISQUE* and *DEPUISQUE*, or indeed had he but attended to the Sense of the Authors words, he cou'd not be guilty of such Equivoques.

Lib. XVI. p. 173. n. 78. Why shou'd not *Manlius* have his *Prænomen* of *Caius* prefix'd to it, in the *English*, as 'tis in *French*?

Lib. XVI. l. 33. He says, *These were the dispositions of the Minds of the People in Latium, when Camillus came to Pedum.* It shou'd be, *came BEFORE Pedum*, or else *came to Pedum IN ORDER TO BESIEGE IT.* *vint assieger Pedum.* By Mr. B's words it looks as if *Camillus* went only to make a visit in the Town.

Lib. XVI. p. 174. n. 72. He makes *Camillus* say in his Report to the Senate, after he was return'd from the Conquest of the *Latins*; *The Gods, and the Valour of our Soldiers, have at length put an end to the War we were forced to make with the Latins.* Our

or Enemies WERE defeated on the Banks of the Astura. Pedum taken, &c. What does he mean by saying WERE defeated, instead of HAVE BEEN defeated, or ARE defeated? Was not he that made this Speech, the very man that had just then defeated them? The French has it right, *Nos ennemis ONT ETÉ défaites*, &c. Our Enemies HAVE BEEN defeated. Livy the same. *Cæsi SUNT exitus hostium*, &c. Same Speech, he makes Camillus say, *How an opportunity now offers it self, Conscript Fathers, for YOU praise YOUR Glory, by increasing the number of YOUR Subjects!* It is in the French, for US to raise OUR Glory, by increasing the number of OUR Subjects!

Lib. XVI. p. 176. n. 84. What unintelligible Stuff does Mr. B. make the Fathers conclude this Book with? (not to mention his altering the Inscription on the Medal, *Palikannus* to *Palicannus*); He says, and quotes Livy for it too; *The Punishment inflicted on the Refractory is expressed thus* [by the way, *Refractory* is wrong spelt; it shou'd be *Refractary*, *Refractaire* in French, *Refractarius* in Latin, not *Refractorius*, but that's a small fault.] He goes on, *Ut quis qui Eis Tyberim deprehensus esset usque ad mille pondo Clarigatio ESSET.* It shou'd be *Cis Tyberim*. Besides, Why does not Mr. B. English it, that his Reader might understand it one way or other, viz. *If any of them were found ON THIS SIDE the Tyber (Cis Tyberim) his Clearing or Fine shall be a thousand As.* Why can't Mr. B. instead of sending a copy transcrib'd of these Quotations to the Press, send the Book it self? Sure I am, there's never a Printer in London that will make half a quarter the mistakes in these Latin Quotations, as Mr. B. (I know not by what accident) continually does. Sure he never looks over what he has once written; like a rattle-headed friend of mine, who never in his life troubled his head to read over any Letter he sent to any body. He one day sends to a friend a Letter, *That he was a white horse, won'd be glad of his company, but if he cou'd not come, desired him to send him a Pipe of his Tobacco.* Instead of which his friend sent him a measure of Oats, as most proper for a horse. In short, he meant, he was AT the White-horse: not A White horse.

In another place, Mr. B. quoting Festus, has it VERNA (*a Bond-servant*) instead of VERUA (*Spits to roast meat on.*) This writing an *v* instead of a *u*, puts me in mind of a certain Dr. of Physick, who, like the rest of the Faculty, writing a bad hand, prescribed a CAUDLE to a poor Woman's Husband, and the reading it CANDLE instead of CAUDLE, went accordingly to the Chandler's, and got him the largest she cou'd, and dissolving it in some warm Ale, administer'd it with good Effect, for it prov'd an excellent Emetic, as Mr. B's translation has to me, and I believe to every body else by this time.

Lib. XI. p. 505. n. 11. Mr. B. speaking of the Magistracy of the Quæstorship, says, *The choice of these Magistrates was, according to Tacitus, AND LIVY'S Annals Book XI. wholly in the Consuls.* I never heard of *Livy's* Book of Annals before. *Tacitus* I have by me; and 'tis him Mr. B. means, tho' he says *Livy*. What led Mr. B. to commit this mistake, was his seeing the word *Liv.* in the Original after the word *Tacite*, [as the *French* call *Tacitus*]. This *Liv.* he took to be *Livy*, whereas it only means *Livre*, Book, XI. of *Tacitus*. My Quotation here runs thus, *Tacitus Lib. 11. of his Annals.* The *French* has it, *Tacite, Liv. 11. de ses Annales*, which I think is plain enough, and not a word of *Livy*; tho' Mr. B. thought it so, from its similitude; like one knew, who seeing *Il s'ajuste à la Coustume*, in a *French* Book Translated it thus, *It hits to a COW'S THUMB.* He thought *COUSTUME* must be *French* for a *COW'S THUMB*.

Same Note, He says, *Valerius Poplicola GAVE the People Right to appoint the Quæstors*, instead of resign'd and restored to the People the Right they originally had of appointing Quæstors; for the Right was in the People even in *Romulus* and *Numa's* time, as Mr. B. himself says, a little before, in the self-same Note. *Le Peuple s'étoit REMIS en possession de créer, &c.* See the Original, and my Translation of it.

Lib. XI. p. 524. l. 37. He says, *The attempts of this weak Tribune were so fruitless, that he brought himself into contempt by them.* I say, *the Endeavours of this impertinent Tribune were as fruitless as his Person was despicable.* *Les efforts de ce frivole Tribun furent aussi vains, que sa personne étoit méprisable.* He goes on in the next period save one, and says; *As for Minutius, We don't find that the resentments of the TRIBUNES were fatal to him.* I say, *As for Minutius, we don't find that the resentment of the forecited Tribune was fatal to him.* It means the resentment of *Sp. Mælius* (one of the Tribunes) not the resentment of all the Tribunes, as Mr. B. has it. *DU TRIBUN* 'tis in *French*, not *DES TRIBUNS*.

Ib l. 32. He says, *This Tribune being related to the famous Sp. Mælius, who had been punish'd as one guilty of Tyranny, pretended to revenge HIMSELF upon his Relation's Accuser and Assassin, and to justify his Memory.* I say, *took upon him to justify the memory of his Relation, and avenge HIM (not HIMSELF; le vanger, not se vanger) both on his Accuser and Murderer.*

Lib. XI. p. 541. l. 2. He makes *C. Julius*, one of the Tribunes of the People, say to *Tempanius*, *Exert the same courage and the same fidelity to your COUNTRY on this occasion, which have already* prompt

prompted you to save the Republick. I say, Exert the same courage and fidelity to your Country at home, as you have already done to save the Republick in the Field. Two lines lower, he goes on, and makes C. Julius, in examining Tempanius, ask him, *In a word; Are YOU the Conquerors, or the Conquered?* I say, *In a word; Are WE (not YOU) the Conquerors, or are WE (not YOU) Conquered?* *En un mot, Sommes-NOUS vaincus? ou Sommes-NOUS Vainqueurs?*

Ibid. p. 543. l. 32. He says, *On these accounts therefore the Senate was against electing the Military Tribunes for the next year.* I say, *For these reasons therefore the Senate was not for chusing Military Tribunes, BUT CONSULS, for the ensuing year. BUT CONSULS, omitted by this careful Translator.* *Ces Démêlés firent que le Sénat ne voulut point de Tribuns Militaires MAIS DES CONSULS, pour l'année suivante.*

Ibid. p. 519. l. 18. He says, *As Mælius was flying, Servilius comes up TO him, and with a Sabre cuts off his head.* I say, *comes up WITH him, &c. Lorsqu'il fuyoit, Servilius L'ATTEINT, &c.*

Lib. XI. p. 550. l. 28. He says, *The Roman Army made themselves Masters of the City of Bola.* It shou'd be, *the GREAT City of Bola, GRANDE Ville de Bola.*

Lib. XII. p. 575. l. 12. He says, *ENEMIES, who had not seen one another for a great while, now converse freely together.* I say, *Those who had been at enmity with each other for a long time, now freely converse together.* It is indeed in French, *Les Enemis, &c.* but that sounds too hostile for old Friends and Compatriots.

And now I'm upon the matter of Diction only, that the Reader may once for all judge who takes most care therein, Mr. B. or my self, I will give him a Specimen of each. Mr. B. Lib. XII. p. 568. l. 40. makes the Consuls say to the People, *If any men are obliged to pay towards the Expences of the Publick, it is doubtless such as have never had any Wives or Children to maintain; they MUST have been long exempt from these Charges, since they are neither Husbands nor Fathers to this Day. Let them therefore contribute great Sums, and open the SACKS in which they have kept their money, which shall, for the future, be apply'd towards the maintenance of numerous Families.*

I say, in my Translation, p. 555. *If any men are oblig'd to furnish MORE THAN ORDINARY towards the publick Expences, &c. They HAVE been a long time free from Family Expences, since, &c. Let them therefore pay largely, and open their BAGS, wherein they board that money, which may serve to ease MORE numerous Families of the burthen which lies upon them.*

Same page. l. 38. Mr. B. says, *The Consuls laid a Tax upon men of an advanced age, who had never had any Wives, OR supply'd the Republick with any Citizens.* Does not this look something like countenancing of Debauchery; for if they had not Wives, how could Children be had, without whoring? Whereas no Women, not even the *English*, were more chaste than those of ancient *Rome*: Nor was it possible for that Government to make stronger Laws than it did, to secure the honour of the fair Sex, in point of Matrimony. But to return: Mr. B. by using the Disjunctive OR, instead of the Conjunctive AND (which is plain in the Original) has quite alter'd the Sense of the Authors, and the truth of the Fact too. I say, in my Translation, p. 554. *The Consuls order'd a Tax shou'd be laid upon men of an advanced age, who had declined marrying AND furnishing the publick with any Citizens.*

Lib. XII. p. 577. l. 1. He says, *The Roman was very Religious IN HIS WAY, and had great FAITH in Diviners.* I say, *The Roman was very Religious* [what occasion is there for IN HIS WAY? what cou'd his Way be but Pagan, three hundred years before Christianity,] *and gave much CREDIT* [not Faith; Why Faith so long before our Saviour?] *to Diviners.*

Ibid. p. 578. n. 49. He makes Πύσς a verb, and says, it signifies *to make rotten or putrify.* I say, in my Translation (and so do the Fathers in the Original) 'tis a Greek appellative Noun, Πύσς, οὗτος, n, *putredo*, i. e. *rottenness or putrefaction.*

Lib. XII. p. 586. l. 29. He says, speaking of Gold, in the year 357 of *Rome*, *The Romans VERY RARELY made use of this exceeding scarce metal, but to make fine Toys.* I say, *The Romans made NO OTHER USE of this exceeding scarce metal, but to make Curiosities and rich Toys of.* *Rome N'EMPLOYOIT ce metal, extrêmement rare, qu'à en faire des bijoux précieux.* EXTREMELY RARE deceiv'd him into VERY RARELY; instead of NOT AT ALL. *Extrêmement rare*, belongs to the Metal, not to the Use of it.

Lib. XII. p. 593. l. 5. He makes the *Patricians* say to the People of *Rome*, who were going to settle at *Veij*; *Will you abandon this dear Country, for which you and your forefathers have SPILT so much Blood.* I say *LOST so much blood*, that is, pour'd out of your own veins, not others; *VERSER DU SANG.*

Lib. X. p. 441. n. 25. Among the *Roman Laws*, (sure Mr. B. did not design to lard this grave Subject with something to make us laugh) He says, (after a *Latin* quotation) *Which is as much*

as to TRY, *Præterquam* Si. He means, *Which is as much as to SAY, not TRY.*

Lib. IX. p. 415. l. 28. Mr. B. very wisely tells his Reader in this solemn Period, printed and pointed completely I own, but most plentifully unedifying. *A People which had passed UNDER THE YOKE, was thought subdu'd.* Had he follow'd the *French* Original, Mr. B. had convey'd to the Reader some Idea of the thing here spoken of. *Un peuple qui avoit passé sous le joug, étoit censé subjugué.* Which in my Translation, p. 108, the Reader will find thus englished: *A People which had passed UNDER THE YOKE was looked upon to be SUBJUGATED (or subdued) in a literal Sense.* The *Jugum* (or Yoke) was a kind of Gate-way, consisting of three Spears, two stuck in the Ground, like the Side-posts of a Door, and the other laid across on the top, by way of Lintel, or Head-piece. To pass under this Yoke (*sub jugo*) was a punishment inflicted by the *Romans*, on such Nations as had been conquer'd by them, and had incurr'd their displeasure. As here; the *Æqui*, naked and without Arms, marched out of their Camp, and pass'd beneath the *Roman* Yoke. SUBJUGATED therefore, the word I use, shou'd in this place have been used by Mr. B. likewise, instead of SUBDUED. But after all, he, or his Booksellers will laugh it off, and say, as *Teague* did, when he saw a good thing which was said in company, very much applauded: *There's nothing in't; I cou'd have said the same my self, if it had come into my head.*

Lib. VI. p. 242. l. 6. Mr. B. says, *The Romans, in the choice of their Consuls, had at this time respect to the present State of their Affairs. They elected one of them as a popular and peaceable Man, to govern Rome, ALREADY shaken by the last Sedition, &c.* I say, *to govern Rome which was NOT QUITE RECOVER'D FROM THE SHOCK OF the last Sedition, &c.* And so says the *French*, if I understand the difference between *ENCORE* and *DEJA*; both adverbs of Time indeed, but far from the same in Sense. *Pour gouverner Rome, ENCORE ébranlée par la dernière Sédition.*

Same page, l. 21. He says, *The Consul WENT TO TAKE Crustumerium, a City situated between the Tyber and the Anio.* Not to mention the Cacophony of *Cities situated*; It is falsely translated. I say, *The Consul WENT AND TOOK Crustumerium, a Town lying between the Tyber and the Anio.* The Original indeed, to one who is not a competent Master of that language, wou'd seem to favour Mr. B's Translation. It runs thus, *Le Consul ALLA PRENDRE Crustumerie, &c.* Litterally, *The Consul WENT TO TAKE Crustumerium.* But that is only a *French* way of saying, *HE TOOK IT.* The Readers of Mr. B's Translation will please to remember this and other momentous Gallicisms of Mr. B's, before

fore they acquiesce in every thing he says. *Livy's* words (*lib. 2. cap. 19.*) upon this occasion, are, *Crustumaria CAPTA*. The Consul took Crustumarium.

The Readers of Mr. B's Translation must likewise beware what stress they lay on his *Fasti Consulares*, or *Capitoline Marbles*, because there are not a few Mistakes therein, as Mr. B. gives them at the close of his Book. *A propos* to this Mr. B. in his Translation of the Authors Preface, speaking of that noble and useful Treasure of Antiquity, call'd the *Capitoline Marbles*, says; *In the Pontificate of Paul III. some persons, BY DIGGING in the Roman Forum, discover'd Marbles of infinite value, with regard to Learning.* I say, AS THEY WERE DIGGING, NOT BY DIGGING. It seems else as if Digging in the *Roman Forum* wou'd always make such Discoveries. *En creusant*, in *French*. The Readers must determine which is rightest.

And now since like a Hare I'm got back again to the place I set out from in this hare-brain'd translation, *viz.* Animadversions upon that false Translation of the Jesuits fine Preface; I must acquaint the Reader, I have not in this Pamphlet taken notice of one tenth part of the blunders I cou'd have done, both as they now stand in Mr. B's Folio Book, and as they stood at first in his Octavo Translation of that Preface, but are some of them since corrected, on seeing my Remarks on his Translation, and the printed Book of my own. The Period above quoted, Mr. B. begun thus. IN THE 1545 of the Christian Æra, in the Pontificate of Paul III. [now he has it as I have it, In the YEAR 1545, &c. He omitted that word YEAR before] BY DIGGING in the, &c. (this he continues unalter'd; for wise reasons, to be sure) He goes on, *All the Learned of that Time admired these Marbles; and, SO TO SPEAK* (*pour ainsi dire,*) *legitimated their Antiquity.* Now he has unstiffen'd that Gallicism, and says, IF WE MAY SO SPEAK; But still he keeps the *French* word LEGITIMATED. I say, *The Learned are AGREED in their Antiquity.* Few *Englishmen* will understand by *legitimated*, what the Authors mean. Again, Mr. B. says, Cardinal *Farnese* placed these Marbles UPON the Capitol, I say, IN the Capitol, where I dare say they are, and not in the open Air upon it, which wou'd be but an ill way of preserving them. But to return to the History it self, of which as yet not above nine or ten Books have been animadverted upon, and of them hardly one half as yet exposed in the preceding Sheets: The rest another time.

The End of Number I.

THE

HENRIADE

OF

M. de VOLTAIRE.

An Epic Poem on *Henry* IV. of
France, justly call'd *Henry*
the GREAT.

CANTO I.



THE

HENRIADE

OF

M. de VOLTAIRE.

CANTO I.

L Sing the Heroe, whose prevailing Sword
As well as Birthright, made him *Gallia's* Lord ;
Who, by repeated labours, learn'd to reign ;
Whose Bravery, unmingl'd with disdain, }
Cou'd as well pardon give, as victory gain.
Who *Mayn*, *Iberia*, and the League o'erthrew.
His Subjects Conqueror, and Father too.

Thee,

Thee, rigid TRUTH, 'tis thee, that I implore.
 Thy force and clearness be thy Votary's lore!
 Let royal ears attend thy voice divine:
 To tell Kings what they ought to know, is Thine.
 'Tis Thine to set before the Nations eyes
 The dire effects which from their Feuds arise.
 Shew how hagg Discord gain'd admittance first;
 Shew Princes erring, and the People curst;
 Speak, and if FABLE, as of old we find,
 Her gentler voice to thy fierce accents joyn'd;
 If her nice hand adorn'd thy haughty head,
 And thy bright beams were heighten'd by her shade;
 Permit both her and me thy steps to trace,
 To adorn thy charms, not hide their beauteous face.

VALOIS now rul'd, and his unsteady hand
 Let the reins float, and slacken'd the command.
 His languid spirits flagg'd, by fear befool'd,
 Or rather, in effect, (*) *Valois* not rul'd.
 No longer he the Prince whose infant age
 Victory had taught in battels to engage,
 Whose rapid progress *Europe* saw with dread;
 And who up-rais'd his Country's drooping head,

(*) Henry III. is call'd Valois. Henry IV. is indifferently call'd, Bourbon, or Henry, or perhaps Navarre.

When at his feet the nations of the North
 Their diadems laid, astonish'd at his worth.
 (Some grace the second rank, eclips'd i'th' first;)
 The best of Subjects, and of Kings the worst;
 From a brave Warrior, a weak Monarch grown;
 He sunk beneath his Crown, and doz'd upon the Throne.

Magrin, Joyeuse, Quelus and Epernon

Reign'd in his name, a blest quaternion;
 Voluptuous tyrants, they ingross the whole;
 State-bawds, their soften'd master they controul,
 And plunge in pleasure his lethargic Soul.

}

Mean-while the *Guise's* fortune takes large strides,
 And torrent-like, or inundating tydes,
 Bears all before it. On *Valois's* decline
 They build their grandeur, and the King out-shine.
 'Twas they that form'd, by faction and intrigue,
 That rival of his power, the fatal LEAGUE.

Within LUTETIA's walls, two Parties rise,
 And proudly, even before their Sovereign's eyes,
 Dispute for mast'ry; his wreck't Throne the prize.

}

His friends, corrupted, left him soon, and strait
 His Subjects seize the frighted *Louvre's* gate,
 And drive him thence; revolted *Paris* now

A foreign aid admits with welcome brow:

All things were giving way to Pow'r and Pelf;

All things near lost, when BOURBON shew'd himself;

The

The virtuous, warlike BOURBON came in fight;
 He came, and shew'd his blinded Prince the light;
 Restores his strength, conducts his steps, with care,
 From shame to glory, and from sports to war.
 Now both the Kings to *Paris*' walls advance;
 A hundred nations fix their eyes on *France*:
 The various powers of *Europe* take th' alarm,
 And wait th' event to arm or to disarm.

Inhuman DISCORD exercis'd her reign
 At *Paris*, and inflam'd the League and *Mayn*;
 Horror she spreads throughout, and from the walls
 Aloud to *Rome* and *Spain* for succour calls.
 A fierce, relentless, bloody monster she;
 Even to her slaves a dreadful enemy.
 To make men wretched is her only care;
 Oft her own party's blood her hands besmear.
 Dwells like a tyrant in the hearts she fires;
 Herself the punisher of crimes she inspires.

Against this dreadful monster and her views,
 Both Kings resolve united strength to use.
 A hundred chieftains, fir'd with *Gallia*'s fame,
 Around the royal standards quickly came;
 Various in sect, but in revenge the same.
 To *Bourbon*'s hands their fortune is consign'd.
 As he had gain'd all hearts, all hearts he joyn'd.

One wou'd have said, the Army, thus submit,
 Knew but one Head, did but one Church profess.
 Down, from the midst of the Immortal Choir,
 Louis, (*) of the *Borbonian* line the Sire,
 Did his paternal eyes on *Henry* place;
 Presaged, in Him, the splendor of his race;
 Pity'd his errors, lov'd his daringness.
 His heirship to the crown he knew was sure;
 That not enough; he would his blindness cure.
 But *Henry* was advancing to the Throne,
 By paths conceal'd, and to himself unknown.
 Louis, his aid did lend him from on high;
 But hid the arm which did that aid supply;
 Left, with less danger gain'd, a sure success
 Might make the Heroe's glory so much less.
 Already, more than once, both sides had weigh'd
 The hazards of the Siege they now had laid;
 Already diabolic Carnage had
 Throughout the realm, from sea to sea, been Mad;
 When *Valois*, grieving, thus to *Bourbon* spoke:
 (His speech with interrupting fights was broke.)
 You see what ills a hapless King endures:
 How low reduc'd! My injury is Yours;

(*) Louis IX. call'd St. Louis, from whom, by the male side, Henry IV. was directly descended.

The audacious Leaguers, tho' at Me they strike,
Aim at us both, pursue us both alike.

Paris no master is resolv'd to see;

Nor Me that am their King, nor You that are to be.

They know that sacred ties of blood, the laws,

And, above all, that virtue pleads your cause;

And, of your future grandeur fearful grown,

They wou'd exclude you from the tottering Throne.

Religion, in her indignation fierce,

Ratling her keys, at you has launch'd her curse.

Rome, who without Militia wages war,

Commits her thunder to the *Spaniard's* care.

Subjects, friends, kindred from their duty fall,

Abandon me, or arm against me, all:

The *Spaniard* too exhausts my Subjects Veins,

And like a torrent drowns my desert plains.

Against so many who my rights invade,

Let us, in our turn, call in foreign aid.

Gain you, in secret, *England's* glorious Queen.

English and *French* I know are rarely seen

To march together; such their mutual hate

And enmity, of an immortal date!

I know that *London* too, with rival eyes

And emulating thoughts, sees *Paris* rise.

But when such gross affronts my glory brave,

I have no Subjects, I no country have.

In their rebellious blood my sword I'll drench ;
 And who avenges me, to me is *French*.
 My usual secret agents I'll forego ;
 In such a ministry they'll prove too slow.
 You only I implore, your voice alone
 Can influence crown'd heads my cause to own :
 Go into *Albion* : There in my defence
 Let your fame speak, and bring an army thence ;
 Your Sword the conquest of my Foes makes sure,
 But 'tis your Virtues that must Friends procure.

He spoke —————

The Heroe griev'd, and, jealous of renown,
 Wou'd fain have had the victory all his own.
 He call'd to mind when he and *Corde*'s head,
 Without caballing, without other aid
 But their own virtue, made the League afraid.
 Yet, in subservience to his master's ends,
 He for a time his brandish'd sword suspends.
 Leaving the Laurels he in *France* had won,
 At last he forc'd his courage, to be gone.
 Amaz'd at his design the soldiers wait,
 And all from his return expect their fate.
 None to the guilty town the news reveal :
 They all believe the Heroe present still,
 Ready his thunder on their heads to deal.

His name, the strongest pillar of the Throne,
 Terror still spreads, and fights tho' he is gone.

Now had he measur'd *Neustria's* fruitful plains,
Mornay alone, the sharer of his pains,
 Clos'd *Henry's* side: wou'd ne'er from *Henry* stir:
 His confidant but not his flatterer.

'Too virtuous a support of error's cause,
 Often his sword, and oft his pen he draws;
 His zeal and circumspection never swerv'd;
 And equally his Church and *France* he serv'd:
 Cenfor of Courtiers, yet their darling deem'd;
Rome's Enemy, and yet by *Rome* esteem'd.

Between two rocks which brave the roaring sea,
 And check, when angry, its impetuous way,
 Beating the foamy torrent into spray,
 DIEPE to the Heroe shows a quiet port.
 On board in haste the mariners resort.
 Proud masters of the waves, the Ships they ply,
 And fit them o'er the liquid Wilds to fly.
 Tempestuous *Boreas*, chain'd aloft in air,
 Had left the Seas to gentle *Zephyr's* care.
 They weigh, set out, the less'ning land they've lost,
 And have a distant glimpse of *England's* coast;

When at the instant, the day's brilliant Star
 Withdraws his light; the waves are heard afar
 Grumbling; air whistles; scowls the angry sky;
 The winds tear up the billows, mountain high;
 The bursting thunder cracks from out the clouds;
 The lightnings glare and an abyss of floods
 Left the pale trembling mariners no room
 Ought to expect but a cold watry tomb.
 The Heroe, by a raging Sea beset,
 Cou'd not his suffering country's ills forget;
 He thinks of nothing else amidst this rout
 Of elements; he turns his eyes about
 Tow'rd's her, and seems to chide the adverse winds,
 For thus retarding of his high designs.
 So, but less generous, on *Epirus'* Strand,
 When he disputed for the world's command;
 Trusting the warring winds and angry foam
 With the Earth's destiny and that of *Rome*;
 With *Pompey* and with *Neptune* too engag'd,
 CÆSAR against the storm his fortune wag'd.

The God of universal nature, now,
 Who flies upon the winds; whose wrinkled brow
 Up from its deep recess the sea does plow;
 Whose Will, for ends impenetrably wise,
 Does make the Kingdoms of the world to rise

}
 }
 }

Or fall, or change; that God whose awful Throne
Is flaming light above the Heavens, look'd down,
And through the midnight darkness of the sky,
On the *French* Heroe deign'd to cast an eye.
He guided him Himself. He streight commands
The storm to bear him to the neighbouring Strands,
Where *Jersey*, from the bosom of the sea,
Seems to advance, emerging to the day.
Thither conducted by the Almighty's lore,
The Heroe now has set his foot on shore.

Not far a wood affords a calm retreat;
Its darkness awful, and its stillness sweet.
A rock there stands, which when rough *Boreas* blows,
Forbids the surge to trouble its repose.
A grott hard by is seen, whose simple make
Does all its ornaments from nature take.
A sage old man, far from the courtly croud,
Had sought sweet peace in this obscure abode.
Free from disquiet, and, by men, unknown;
His study turn'd upon himself alone.
Here he lamented all his ill-spent hours.
In pleasures lost, dissolv'd in loose amours.
On the enamel'd mead, with springs replete,
He humane passions tramples under feet:
Resign'd he waits, till death dissolves his frame,
And joyns him to his God from whom he came.

That

That God whom he ador'd repaid him well,
And sent down wisdom to him in his cell;
He lavish'd on him gifts divinely great,
And open'd to his eyes the book of Fate.

The Sage's mind, by God himself impress'd,
Knew who the Heroe was; and for his Guest
Near a pure stream prepares a country feast.

The Prince to such repasts no stranger was.

Beneath a roof of thatch, or on the grass,
With a glad Boor his time he'd often pass:

That he might seek himself, he courts wou'd shun;
And, to be free, his Diadem lay down.

The troubles which all Christendom o'er-spread,
Afforded their discourse a useful head.

Mornay, who for his Faith wou'd even die,
To Calvinism lent no mean supply.

Henry still doubting, begg'd a ray of light
From Heav'n, to unseal his intellectual sight.

The sacred truth, said he, since time began
Has ever by the impotence of man

With error been involv'd. Bless'd God! must he,
Who by Thy means alone desires to see,

Be ignorant of the paths that lead to Thee?

Surely, had God so pleas'd, man wou'd ha' serv'd
So good a master, who so well deserv'd.

Let us adore the Schemes of God, said then
 The Sage, not charge Him with the faults of men,
 (*) I saw, in *France*, the birth of *Calvinism*,
 A feeble, low-born, and night-walking Schism;
 I saw the poor thing † here, 'exil'd from *France*,
 Slowly, and by a hundred tricks, advance.
 At length I saw it, from the lowest dust,
 This dreadful Phantom rear its tow'ring crest;
 Place it self on the Throne, insulting go,
 And kick our Altars down with free-born toe.

Then far from Court hither my steps I bent,
 The wrongs of my religion to lament.
 Some glimmering hope comforts me now I'm old,
 So new a worship cannot always hold.
 To the caprice of man its birth is due;
 It will be seen to perish as it grew.
 The works of men, like men themselves are frail.
 God dissipates their proud designs at will.

(*) In *French*, thus,

*J'ai vu naître autre fois le Calvinisme en France,
 Foible, marchant dans l'ombre, humble dans sa naissance.
 Je l'ay vu sans support exilé dans nos murs,
 S'avancer à pas lents par cent détours obscurs.
 Enfin mes yeux ont vu du sein de la poussière,
 Ce fantôme effrayant lever sa tête altière;
 Se placer sur le trône, insulter aux mortels,
 Et d'un pied dédaigneux renverser nos autels.*

Those of Mr. Pope's Church may not like this version, but I can no more
 help Buffooning when Popery comes in my way, than their ZANY can when
 Scripture comes in his.

† In England.

He

He only stable. Vain their malice is,
To sap his Holy City's Edifice.
The ground-work of it he himself did lay,
That ground-work which shall Hell and Time defy.
To You, ('tis written in the book of Fate)
Himself, Great *Bourbon*, He'll communicate.
Since you desire it, You shall see a-right,
And your *Egyptian* darkness turn to light.
Yes, God has chosen You; his powerful hand
Shall lead you on to the supreme command,
Conduct your steps to the *Valesian* Throne,
Thro' many a well-fought field, and battel hardly won.
Ev'n now, his formidable voice I hear
Bids Victory for you the ways prepare,
The ways that lead to Glory — But, O Prince,
Unless his light thy darken'd mind convince;
Unless the scales do from thy eye-lids fall,
Never expect to enter *Paris'* wall.
Chiefly avoid the weakness of the Great.
Of a soft Poison shun the enchanting bait.
Your passions fear. This does the Heroe prove,
To resist pleasures, and to combat love.
At length when your efforts have triumph'd o'er
The Leaguers, and, O Prince, your self much more;
When, in a horrid memorable Siege,
You a whole People shall with life oblige;

Then

Then shall the miseries of your Empire cease,
And You lift up your eyes to God in peace,
The God of your forefathers; then you'll find,
He ne'er forsakes a heart that's well inclin'd;
And that whoe'er is like Him may depend
On a most sure support, and never-failing friend.

Each word he spoke was like a fiery dart
To *Henry's* Soul, and pierc'd his inmost heart.
He thought himself in that blest'd period when
The God of men deign'd to converse with men;
When simple Virtue mighty wonders shew'd,
Commanded Kings, and Oracles bestow'd.
He press'd the virtuous Seer with close embrace,
While gliding tears stole down his cheeks apace.
Then he perceiv'd the dawning of that light,
Which afterwards appear'd as noon-day bright.
Mornay seem'd thunder-struck, but was not touch'd;
The gracious gifts of God to him were grutch'd.
In vain on earth the name of Wise he had got.
Amidst his Virtues, Error was his lot.

While thus the Sage, instructed by the Lord,
Did to the Prince's heart direct each word,
The Tempest at his voice is pacify'd:
The Sun again appears, the waves subside.
Conducted back, *Bourbon* his Ship regains;
The Heroe parts, and flies to *Albion's* plains.

England

England he sees, and in his secret breast,
 That powerful Empire's happy change confess,
 Where such judicious and so numerous Laws,
 Eternally abus'd, had been the cause
 Of various ills to Prince and People too.
 (The stock was good, tho' evil branches grew.)
 Upon this Theatre, this bloody stage,
 Where there had perish'd by each others rage
 A hundred Heroes. On this slippery Throne,
 From whence a hundred Monarchs have come down,
 A Woman, fortune at her feet enchain'd,
 (The Phoenix of her Sex;) a Woman reign'd.
 ELIZA was her name; she caus'd the scale
 Of *Europe*, at her choice, to rise or fall;
 And made her yoke with ENGLISHMEN agree;
 Who nor know how to Serve, nor live in Liberty.
 Her People, under her auspicious reign,
 Forget their losses, nor do once complain.
 Their launds are fill'd with flocks, an endless store;
 The fields with Corn; with Ships the seas all o'er.
 Much fear'd on land, and on the waters more.
 Her Fleet, imperious, rides on *Neptune's* neck,
 And from the farthest shore calls Fortune with a beck.
London, once barbarous to the last degree,
 Centre of Arts and Sciences we see;
 The warehouse of the World, and *Mars's* Sanctuary.

Within

Within WEST-MINSTER's walls three Powers reside,
 Astonish'd at the Knot with which they are tied;
 The PEOPLE there, and PEERS and KING we find,
 In interest split, but by the law combin'd;
 Three sacred Members of that body, All;
 That Body which no foreign stroke can fall:
 Dreaded by those who breathe in neighbouring climes,
 Yet no less dangerous to itself——Blest times
 When that the People, by their duty taught,
 Respect the Sovereign power as they ought!
 More blest when that the King, just, wise, and good,
 Respects the public freedom as he shou'd!

Alas, said *Bourbon*, when will *France* behold
 A Reign so just, and such an age of gold!
 Ye mighty Monarchs of the earth see here:
 A Woman has shut up the gates of war:
 A People who adores her, she has bless'd;
 And, o'er to *You*, foul discord has dismiss'd.

Mean while he reaches the enormous Town,
 Where plenty is kept up by liberty alone.
 * And now victorious *Cæsar*'s Tow'r he's shew'd.
 Not far, *ELIZABETH*'s august abode.

* Le Vainqueur des Anglois. ——— So Voltaire calls *Cæsar*.

Territa quæsitis ostendit terga Britannis. Lucan says of *Cæsar*.

Follow'd

Follow'd by none but *Mornay*, now he's seen,
Devoid of Grandeur, waiting on the Queen;
Without that empty pomp and show and noise
Which Great ones, in their hearts so highly prize,
But the true Heroe ever does despise.

He speaks; and represents the wants of *France*.

His frankness is his only Eloquence.

Reducing his high heart even down to Pray'r;

(Humility his greatness does declare.)

Serve you *Valesius*? said the wondring Queen,

Is *Bourbon* on the banks of *Thamis*' seen?

Does *Henry* sue to me in aid of those

Who whilome were his most inveterate foes!

From western *Phæbus* to *Aurora*'s gates,

No tongue but your long differences relates.

Does *Henry* that same arm for *Valois* wield,

Which he so oft has dreaded in the field?

His dangerous state, said He, has quite suppress'd

The rancour which so long our Souls possess'd;

Valois, no more a slave, his chains has burst:

Happier by far, if *Valois* at the first,

Relying on my faith, no aid had sought,

But what his courage and myself had brought!

He us'd too much of craft and guileful gear:

He was my foe thro' weakness and thro' fear.

Seeing

Seeing his danger, I his fault forego:
 I conquer'd him before, and will avenge him now.
 Great Queen! In this just cause, for which I came,
 You may immortalize the *English* name:
 Crown your own Virtues, while our Rights you shield.
 O let not Monarchs to their subjects yield!
 * Avenge with me their quarrel, in the field.

Then strait *ELIZABETH* demands with haste
 To hear the troubles which had made such waste;
 To hear what springs, what machinations strange
 Had brought about in *France* so great a change.

Often has hasty Fame, said She, those feuds
 Inform'd me of, and those vicissitudes:
 But, in a swift career, her lavish mouth
 Much falseness mingled with a little truth.
 Her doubtful tales I always did reject;
 You then, from whom the truth I may expect,
 You the fam'd witness of those strifes, *Navarre*,
 Ever *Valois* his Staff, or Conqueror,

* This Speech is a poetical Fiction: For I don't find in English History that this King came hither in Person. But Queen Elizabeth sent over to France the Earl of Essex with 5000 Men to assist the Protestants there. And here it may not be improper to add, that the said Earl, upon his Return, telling the Queen, among other things, that the King of France, and the Knights of the Holy Ghost, wore a blue Ribband for their Order, and not a black one, as She and her Predecessors and the Knights here wore; Her Majesty thereupon ordered the blue Ribband to be worn ever after, as being a more agreeable colour, and set the example herself.

Explain the knot which ties You Two of late :
Please to unfold this mystery of State.

'Tis you alone can worthily recite
Your own exploits : paint, in their fullest light,
Both your misfortunes and successful deeds.
Your life affords a lesson for crown'd heads.

Alas, says He, must I my memory force
To trace that hapless story to its source !
Wou'd Heav'n, the angry witness of my grief,
Rather oblivion bring to my relief !
O that I cou'd forget the sad distress,
The many horrors that my Soul opprefs !
Why do you, Madam, *Henry's* mouth compel
The rage and shame of his own blood to tell ?
The very thought on't makes me die away —
But, Madam, You command, and I obey.

While I the melancholy tale declare,
Pardon, Great Queen, truths shocking to the ear,
Which some might mis, or better veil than I ;
But *Bourbon's* Soul knows not Hypocrisy.

End of the first CANTO.